Sri Bhaktivinoda Vani Vaibhava

Divine Opulence of the Teachings of Shrila Bhaktivinoda Thakura
Volume 1-3
Compiled under the direct order of His Divine Grace

Shrila Bhaktisiddhanta Sarasvati Thakura Prabhupada

by Sripada Sundarananda Vidyavinoda

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That day is not far distant when the prices volumes penned by Thakura Bhaktivinoda will be reverently translate, by the reacipients of his grace, into all the languages of the world. (Srila Bhaktisiddhanta Sarasvati Thakura)

Dedicated to His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Founder-Acarya International Society for Krishna Consciousness, who fulfilled the predictions of

Shrila Bhaktivinoda Thakura by making Krsna consciousness available to the entire world.

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Foreword

Once upon a time — or in a moment that transcends time — The great Gaudiya Vaisnava teacher Srila Bhaktisiddhanta Sarasvati Thakura instructed one of his more academically gifted disciples to write a book that would sum up the vast and profound teachings of Krishna Consciousness. The disciple was Sundarananda Vidyavinoda, who was specifically asked to accomplish this task by quoting only from the work of Srila Bhaktivinoda Thakura, Bhaktisiddhanta father and intimate spiritual advisor. Bhaktivinoda, in many ways, was the first to express the rich Gaudiya theological system in modern language, both in his native Bengali and in English. He is also renowned as the systematizer of the tradition for the contemporary world. Moreover, he is revered in his lineage as a singularly empowered individual, whose writings are on an equal footing with sacred scripture. The eager Sundarananda thus took his Master's mandate to heart, and the result is the book you now hold in your hands, Bhaktivinoda Vani Vaibhava.

Many words and precious time have been wasted on detailing Sundarananda's

strained relationship with the Gaudiya Math, and this is not the place to belabor the issue. Suffice it to say that Sundarananda's books speak for themselves, and their analysis of Gaudiya philosophy is deep and penetrating. A few of his titles should be known: SrlKsetra, Acintya bhedabheda, Gaudiyera Tin Thakura, Gaudiya Vaisnava Siddhantera Itihasa, Harinama-cintamani-kirana-lesh, among others. While there may be points of detail in some of these works that differ from the common understanding of Gaudiya Math devotees, overall they bear the same message of Krishna-bhakti, and they explain the science of love of God with exacting detail. And we must consider Sundarananda's other services: For many years he was Srila Bhaktisiddhanta's chief editor and a respected intellectual in his movement. He was trusted enough to be given Bhaktivinoda's autobiography for editing purposes, which is something Bhaktisiddhanta would not allow anyone else to do.Sundarananda was clearly not an ordinary personality. Further proof of this can be found in a thorough reading of Bhaktivinoda Vani Vaibhava,vi\Y\c)\ systematically conveys "the power of Bhaktivinoda's teachings," as the title suggests. Originally written in Bengali, the work is a veritable encyclopedia of knowledge, revealing both general information about spiritual life and intimate details of Gaudiya siddhanta. Sundarananda draws on works ranging from Bhaktivinoda's autobiography to the Thakura's novels and more sastra-like literature. What's more, he adopts Bhaktivinoda's frequent style of presenting detailed information in the easy-to-read format of questions and answers: Sundarananda composed the questions and then allowed Bhaktivinoda himself to answer by quoting the Thakura's various books.

Sundarananda also divides the book into sambandha (the path), abhidheya (the means), and prayojana (the goal), which are themes Bhaktivinoda uses in many of his own works, such asJaiva Dharma, Kalyana Kalpa-taru, and so on. In doing this, both authors follow much of the traditional literature of their lineage. For example, JIva Gosvami's Sat-sandarbha is expressed in terms of sambandha, abhidheya and prayojana, and, in fact, the entire gamut of Vedic literature subscribes to this format, either directly or indirectly. As Kaviraja Gosvami says in his Caitanya-caritamrta: "The Vedic literature gives information about the living entity's eternal relationship with Krishna, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana. These are the three subject-matters of these books of knowledge."(Cc. Madhya 20) His Grace Bhumipati dasa, the translator, and Isvara dasa, the publisher and organizer of this great effort, have done an

invaluable service to the modern world by presenting this book in English — in the spirit of Bhaktivinoda Thakura. The first volume (Sambandha), presumably one of three, covers such subjects as the Vedic literature, spiritual lineage, the spiritual master, sacred space, God, His associates, and so on. The volume is made even more precious by including a brief life of the Thakura, and a list of his literary accomplishments. In conclusion, then, we find that Bhaktivinoda, Bhaktisiddhanta, Sundarananda, Bhumipati, and Isvara have, in a sense, worked together to produce an ocean of transcendental nectar. If one plies this ocean properly, one will emerge in Vrndavana, the holy land of Krishna, where Bhaktivinoda now serves as Kamala Mahjarl, a maidservant of Sri Radha. And by giving keen attention to the teachings of this book, one can begin to assist him in his service to that best of gopis.

*Satyaraja Dasa (Steven J. Rosen) is the author of twenty books on Vaisnavism and related subjects. He is also the senior editor of the Journal of Vaisnava Studies, an academic quarterly esteemed by scholars around the world.

Introduction

Vasudeva Ghosa, one of the associates of Sri Caitanya, composed the following prayer:

yadi gaura na hoito, tabe ki hoito,kemone dharitam de

radhar mahima, prema-rasa-slma,jagate janato ke

"If Lord Gaura had not appeared as the yuga-avatdra in this age of Kali, then what would have become of us? How could we have tolerated living? Who in this universe would have learned about the topmost limits of loving mellows that comprise the glory of Sri Radha?"

madhura vrnda, vipina-madhuri,pravesa caturi sar

baraja-yuvaU, bhaver bhakati,sakati hoito kar

"Who would have had the power to render ecstatic devotional service that follows in the footsteps of the damsels of Vraja? Indeed, the clever expertise of the Vraja-gopis is a prerequisite for entering the supremely sweet forest of Vrnda-devi."

The above verses could rightly be applied to Srila Bhaktivinoda Thakura. If he had not appeared and mercifully made the teachings of Sri Gauranga Mahaprabhu available to the world. Vaisnavism or the true worship of Lord Krsna, as enunciated in the Bhagavad-gita and Srimad-Bhagavatam would not be present today. Much has been written on Srila Bhaktivinoda Thakura's unique contribution. Today, in every continent of the world, the holy name of Krsria is being chanted due to the seed of krsna-bhakti planted by him.

Srila Bhaktivinoda Thakura, the divine potency of Sri Gauranga Mahaprabhu (gaura-sakti), graciously came to this material world. He was attracted by the sufferings of the conditioned living entities, who were bereft of the nectar obtained by rendering devotional service unto Sri Sri Radha-Krsna. Due to his magnanimity, he gave his mercy to the world by personally revealing his own supereminence as the personification of the mercy-potency of Sri Gauranga.

Srila Bhaktisiddhanta Sarasvati Thakura wrote:

"We avail of the opportunity offered by the Anniversary Celebrations of the advent of Thakura Bhaktivinoda to reflect on the right method of obtaining those benefits that have been made accessible to humanity by the grace of this great devotee of Krishna. Thakura Bhaktivinoda has been specifically kind to those unfortunate persons who are engrossed in mental speculation of all kinds. This is the prevalent malady of the present age. The other acaryas who appeared before Thakura Bhaktivinoda did not address their discourses so directly to the empiric thinkers. They had been more merciful to those who are naturally disposed to listen to discourses on the Absolute without being dissuaded by the spurious arguments of avowed opponents of Godhead. "Srlla Thakura Bhaktivinoda has taken the trouble of meeting the perverse arguments of mental speculators by the superior transcendental logic of the Absolute Truth. It is thus possible for the average modern readers to profit by the perusal of his writings. That day is not far distant when the priceless volumes penned by Thakura Bhaktivinoda will be reverently translated, by the recipients of his grace, into all

the languages of the world.

"The writings of Thakura Bhaktivinoda provide the golden bridge by which the mental speculators can safely cross the raging waters of fruitless empiric controversies that trouble the peace of those who choose to trust in their guidance for finding the Truth. As soon as the sympathetic reader is in a position to appreciate the sterling quality of Thakura Bhaktivinoda's philosophy the entire vista of the revealed literatures of the world will automatically open out to his reclaimed vision." This book has been collected from many wonderful jewels of the literary ocean of Orh Visnupada Srlla Bhaktivinoda Thakura Mahasaya, and includes his essays, stories, novels, books, songs, and poems. Srlla Bhaktisiddhanta Sarasvati Thakura Prabhupada ordered one of his foremost disciples, Sripada Sundarananda Vidyavinoda Prabhu, a staunch follower of Srila Bhaktivinoda's instructions, to compile this book. This book is in three volumes: one's relationship with the Lord, the process for achieving the goal of life, and the goal of life. It contains one hundred and eight chapters and has become more attractive, because the teachings and conclusions of Srlla Bhaktivinoda Thakura are presented in the form of questions and answers. The perfect answers for all questions of the practioners of bhakti are thus provided in this book.

Srila Thakura Bhaktivinoda is always manifest to the unduplicitous devotees in the form of his teachings. Sincere readers can find Sri Gaurasundara in Siksdstaka, Sri Rupa Gosvami in Bhakti-rasamrta-sindhu, Sri Sanatana Gosvami in Brhcid-bhagavatamrta and Vaisnava-tosani. Sri Raghunatha dasa Gosvami in Stavdvali, Sri JIva Gosvami in Sat-sundarbha, Sri Krsnadasa Kaviraja Gosvami in Sri Caitanya-caritamrta and 5n Govinda-lilamrta, Sri Narottama dasa Thakura in Prarthana and Prema-bhakti-chandrikd, Sri Visvanatha CakravartI Thakura in his commentary on Srimad-Bhagavatam and Bhagavad-gita. Similarly surrendered and sincere persons can find Srlla Thakura Bhaktivinoda within his books. The transcendental teachings of Srlla Thakura Bhaktivinoda are the teachings of Sri Caitanya, Sri Svarupa Damodara, Sri Sanatana, Sri Raghunatha, Sri JIva, Sri Kaviraja, and Sri Narottama dasa Thakura.

What is Bhaktivinoda Vani Vaibhaval The word vaibhava is derived from the word vibhu. The meanings of the word vaibhava are divinity, extraordinary ability, incarnation, and might. Since the teachings of Srlla Bhaktivinoda are fully in accordance with the teachings of Sri Gaura, Rupa, and Raghunatha. they

are automatically divinely powerful and glorious. The teachings of Srlla Bhaktivinoda are scientific, all-pervading, and full of bliss, glories, wealth, potencies, and unlimited energies. Another meaning of the word vibhu is self-satisfied. Srlla Bhaktivinoda was fully self-satisfied and a rasika devotee. The opulence of Srlla Bhaktivinoda is the teachings and knowledge of Sri Caitanyadeva, which gave him immense pleasure. This book has been compiled with a desire to guide the hearts of the surrendered souls toward the holy names, abode, and activities of Sri Gauranga. The opulence and glories of Sri Bhaktivinoda's teachings are not temporary like material opulence. Srlla Bhaktisiddhanta Sarasvati Prabhupada said:

"The Vaisnavas also possess fame, but it is never temporary material fame."

If one worships a Vaisnava's activities, glories, and opulence, one will achieve auspiciousness. However, if one becomes envious of a Vaisnava's activities, glories, and ,,Miii,>nrf. one can never achieve any auspiciousness. Srlla Bhaktisiddhanta Sarasvati Prabhupada therefore sang: "The tree of material fame is illusory just like water in a desert. Although Ravana fought with Rama, he could not accomplish anything."

Sri Bhaktivinoda Vani Vaibhava has manifested in this world to attract faithful and surrendered souls toward the sankirtana movement of Sri Gaurasundara. If one relishes even a single drop from the ocean of these divine teachings, one's dormant propensity to cultivate Krsna consciousness will certainly awaken.We should not simply become satisfied by praising or buying this book as a matter of formality, like proud, foolish, ordinary people. Rather, our only duty is to express our gratitude and pray at the feet of Sri Bhaktivinoda Vani Vaibhava without any duplicity so that the divine teachings will be established within our hearts under the subordination of Sri Guru and the Vaisnavas. Srlla Bhaktivinoda Thakura took pleasure in preaching, and he was unique in feeling distress on seeing others' distress. Out of his causeless mercy, he generously distributed many invaluable jewels with his vast range of literature for the benefit of the fallen conditioned souls. We are eternally grateful to Srlpada Sundarananda Vidyavinoda Prabhu for his great effort in studying and mastering the writings and teachings of Srlla Bhaktivinoda Thakura and presenting them in this format.

Srlpada Sundarananda Vidyavinoda Prabhu himself wrote as follows: "I had the good fortune to hear from a few constant associates of Srlla Bhaktivinoda Thakura that he ordered his instructions to be spread all over the world in various languages. A number of times Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada, who was not different from Srila Bhaktivinoda Thakura, directly ordered me, an insignificant creature, to carefully collect all the jewel-like instructions of Srila Bhaktivinoda Thakura and distribute them to the people of the world. To purify myself, I took up his order, and under the subordination of the Vaisnavas, I have endeavored to compile this book."

In conclusion, we pray at the lotus feet of Sri Bhaktivinoda Thakura that his instructions may uproot the weeds around the creeper of devotional service and allow us to enter into the sanklrtana movement of Sri Gauranga Mahaprabhu.Praying to be the servant of the servant of the servant of those who are trying to serve the Lord,

Isvara dasa

Completed on the appearance day of His Divine Grace Srila Saccidananda Bhaktivinoda Thakura September 19, 2002 Vrindavana, India.

A glimpse into the life of Srila Bhaktivinoda Thakur

Much had been written on the life and teachings of Srila Saccidananda Bhaktivinoda Thakura. Just as less intelligent, mundane persons cannot understand the birth and activities of Lord Krsna, similarly the life and activities of a pure devotee of the Lord cannot be understood by mundane intelligence. Sometimes the account of the life and activities of great devotees are bewildering for the non-devotees, because they cannot comprehend how a devotee of Krsna could seem to be an ordinary person. But such are the ways of the Lord. He makes His activities and the activities of His pure devotees bewildering for those who are not devoted to Him.Srila Bhaktivinoda Thakura was responsible for re¬establishing Sri Caitanya Mahaprabhu's sanklrtana

movement, which had become almost extinct by the mid-nineteenth century. The mission had deteriorated greatly, due to the influence of the sahajiyas and later the British rule in India. Through his tireless efforts, however, the Thakura restored the purity, prestige, and respect of the Vaisnavism amongst the cultured people of his day. He also sowed the seeds for future worldwide propagation of the mission.

Srila Bhaktivinoda Thakura was born on Sunday 2, September 1838 in the wealthy Datta family in the ancient village of Ulanagara and was given the name Kedaranath. From early childhood, he was attracted to hearing about Rama and Krsna. He loved to hear the recitation of Ramayana and Mahabharata at festival times. The village Ulanagara, was very prosperous in those days.At the age of seven, he excelled in reading Bengali and studying mathematics. That year, his elder brother and his maternal uncle both passed away. The following year, his two younger brothers also met their death, and he was obliged to experience the pain of this temporary material world. At nine, he studied astrology. The family fortunes, however, began to decline, and at the age of eleven, his father died. Young Kedaranath began to question, "What is this world? Who are we?"

At twelve, his mother arranged his marriage to a five-year-old girl. His mother hoped to improve the family finances by this arrangement. At fourteen, his uncle brought him to Calcutta to further his education. In his first year at the Hindu Charitable Institution School, he took top honors in the examinations and received a medal. He began to contribute articles to the Literary Gazette, and at eighteen he completed an epic poem called The Poriade in two volumes. He spent his college years studying world religions and the works of Western philosophers. He read the Bible and the Koran. He soon became known as a great debater and logician, and give lectures in Calcutta.In 1856, he returned to Ulanagara. There had been an outbreak of cholera. The village was empty and hundreds of people he knew had died, including his sister. His wife had also been ill, but she recovered and lived with her father. Kedarnatha took his mother and grandmother to live with him in Calcutta. At nineteen, his first job was teaching second grade at the Hindu Charitable Institution School for fifteen rupees a month, but he could not meet expenses. His mother had to sell a gold necklace to pay the back rent.

In 1858, a letter arrived with word that his paternal grandfather was about to leave this world and wished to see him before dying. He set out with his wife and mother. The old man appeared healthy on arrival. He was sitting on a bed in the courtyard of his house, leaning against a bolster pillow, and chanting the holy name continuously. Srila Bhaktivinoda described the incident in his autobiography, which he wrote as a letter in 1896.

"He called for me and said, After my death, do not tarry many days in this place. Whatever work you do by the age of twenty-seven will be your principal occupation. You will become a great Vaisnava. I give you all my blessings.' Immediately after saying this, his life left him, bursting out from the top of his head. Such an amazing death is rarely seen." Thereafter, he took his wife and mother to Cuttack and lived comfortably on a sixth grade teacher's salary of twenty rupees a month. In 1860, he moved his family to Bhadrak taking the position of headmaster for forty-five rupees a month. A year later, he took another position in Midnapur. There, he developed a desire to read Caitanya-caritamrta.

"I developed a feeling for pure bhakti, but I did not begin to practice it. While I was at the school in Midnapur I decided that I would obtain and read books on the Vaisnava dharma. There was aJdti Vaisnava pandita at the school. I learned from talking to him how Caitanya Mahaprabhu preached the Vaisnava dharma in Bengal, and that the history and teachings of Caitanya were recorded in the book known as Caitanya-caritamrta. I began to search, but I could not secure a copy of the Caitanya-caritamrta. I had faith that by reading that book I would achieve happiness, but Vaisnava books were not in print then."Toward the end of 1861, his wife became ill and died, leaving him with a ten-month-old son. "I endured this grief like a warrior according to the Psalm of Life." His mother tried to raise the child, but she was too old and found it difficult.Two months later, he married Srimati Bhagavati Devi, a sincere Vaisnavi of noble character, peaceful, and accomplished in all she did.

In 1863, he wrote two poems that were published in the prestigious Calcutta Review, volume 39. He was highly praised for this work. He was then the Head Clerk at the Judge's Court in Chuadanga on a salary of 150 rupees a month, and passed the law examination. In 1866, he accepted the position of Special Deputy

Registrar of Assurances with powers of a Deputy Magistrate and Deputy Collector. He was twenty-seven years old! He took his first tour of Vrndavana later that year and visited other holy places including Mathura, Prayaga. and KasT. In March of 1868, he finally obtained a copy of Caitanya-caritamrta at Dinajpur, where he was appointed Deputy Magistrate.

"On my first reading of Caitanya-caritamrta I developed some faith in Sri Caitanya. On the second reading, I understood that there was no pandita equal to SrT Caitanya. Then 1 had a doubt. Being such a learned scholar, and having manifested the reality of love of Godhead to such an extent, how is it that He recommends the worship of the improper character of Krsna? I was initially amazed at this, and I thought about it deeply. Afterwards, I prayed to the Lord with great humility. 0 Lord! Please let me understand the mystery of this matter.'The mercy of God is without limit. Seeing my eagerness and humbleness, within a few days He bestowed his mercy upon me and supplied the intelligence by which I could understand. 1 then understood that the truth of Krsna is very deep and confidential and the highest principle of the science of Godhead. From this time on, I knew God as Sri Caitanya Mahaprabhu. I made an effort to always speak with renounced \aisnava panditas, and I came to understand many aspects of the Vaisnava dharma. In my very childhood, the seed of faith in the Vaisnava religion was planted in my heart, and now it had sprouted. From the beginning, I experienced anuraga, and it was very wonderful. Day and night I liked to read about Krsna tattva."

Shortly thereafter, out of ecstatic feeling for Lord Caitanya, Bhaktivinoda wrote a short poem, called Sac-cid-ananda-premdlankara. From that time, he became known as Sac-cid-ananda—one who embodies eternity, knowledge, and bliss.Here we see Lord Caitanya reawakening the feelings of devotion in Srila Bhaktivinoda; they had been kept hidden to allow the Thakura to establish himself within the British Raja. At this time, his spiritual mission began to manifest. Like Arjuna, it was for the benefit of all that came after him.

In 1869, he gave a lecture in Dinajpur to many learned gentlemen of religion and culture, who had come from all over India. Some interested Englishmen also attended. This speech later took the form of a book: The Bhagavat: Its Philosophy, Its Ethics and Its Theology. In this talk, he criticized the sectarianism that characterizes the religious strife between men. He also recounted his own history as a sectarian thinker who ignored the beauty of the Bhagavatam due to early prejudices imbibed from the English. He presented himself as a sectarian thinker who had his eyes opened by SrT Caitanya. He

glorified the Bhagavatam, and finally he explained the mysterious nature of Krsna's dalliances with the gopis, enlightening the audience with its profound universal meaning. What better person could Lord Caitanya choose to preach to the intelligentsia of his day than the Thakura? He was fully conversant with the burning issues of the times, well studied in the major philosophies and religions of the world, and was a highly respectable figure in both Hindu and English circles. His opinions were seriously heard by both camps.

In 1871 he moved to Purl and took up the study of the Gosvami's literature while serving there as Chief Magistrate. Inspired by the holy dhama, he composed two English poems. The first, on Srila Haridasa Thakura's samadhi, contains one of his most famous verses:

He reasons ill who tells that Vaisnavas die When thou art living still in sound.

The Vaisnavas die to live, and living try To spread holy name around.

The Thakura's heart was overflowing with deep spiritual emotions as he visited the holy sites of Mahaprabhu's pastimes. In his second poem, Saragrahi Vaisnava verse twenty-two, he described the futility of material aspirations for sense pleasures, and the soul's journey to the eternal spiritual realm.

There rests my Soul from matter free Upon my Lover's arms, Eternal peace and Spirit's love Are all my chanting charms!

The same year he wrote an essay To Love God, wherein he gave a deep purport to the commandment of Jesus Christ; "Love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and love thy neighbor as thy self." He compared this commandment to the teachings of Vaisnavism, demonstrating how Sri Caitanya further broadcast the teachings of Jesus Christ.Within the first year'of the Thakura's stay in Purl, the British asked him to watch over the affairs of the Jagannatha Temple on behalf of the government. Due to his untiring work, many bad practices at the temple were curbed, and the offerings to the Lord were punctual. As the magistrate for Purl, he arrested a scoundrel yogi called Bisakisen, who possessed mystic powers and proclaimed himself the incarnation of Maha-Visnu. Fearing his mystic powers, the foolish people of the locality had succumbed to him. The people of nearby villages were outraged by the yogi's affairs with married women and were anxious that this fever might spread to the women of their own villages, resulting in scandal and humiliation.

Bhaktivinoda apprehended the yog? and held him in jail 1 ••¦ trial. Fasting from food and drink, the yogi increased his mystic potency to inflict hardship on the Thakura's family."All over Purl there were disturbances. At that time, the Pun School had a fire, and all of the people suspected him. Also at this time, Kadur [a pet name for his daughter Kadambini] came down with fever. Bisakisen, by his practice of yoga, had by some means attained yogic powers, and I obtained a lot of evidence against him. For twenty-one days he did not eat or drink even a drop of water, but he did not show any weakness and gave unfailing cures to many people." At last, he was brought to trial and sentenced. Thousands of the yogi's followers were outside the courtroom chanting "Injustice." A young British officer, who had been reading about mystic powers, rushed up behind the yogi as he was being taken from the courtroom and cut off his matted locks with a huge pair of scissors. The yogi immediately fell down on the floor unable to walk. When his followers saw that he had been overcome simply by having his hair removed, they deserted him. The Thakura continued to prosecute other self-proclaimed incarnations and thwarted their attempts to exploit the innocent public.

During this period, Srila Bhaktivinoda carefully studied the twelve cantos of Bhagavatam, and began the Krsna-samhita, one of his most famous works. In great happiness, he toured the holy places of Purl and constantly associated with the most elevated Vaisnavas in the area.

While in Purl 1 made much advancement in devotional service. I became more detached from worldly life. [The idea] that worldly progress produces anything of lasting value was gone forever. Almost every evening I would go to the temple to see the Lord, to hear and chant the Holy Name and associate with the devotees. Just as the Jagannatha Temple is very lofty and beautiful, so also the service to the Deity was wonderful. To see it was charming to the mind. Daily, from five to seven hundred people were present to see the routine festivals like the evening arati etc. What bliss! Many kinds of pilgrims came from all over India to attend the religious festivals. Seeing that, one's eyes are soothed."

On a Friday afternoon, 6 February 1874, at Jagannatha Furi, SrimatI Bhagavati dev! and Thakura Bhaktivinoda were delighted with the appearance of a son. He was born with the umbilical cord wrapped around his neck, resembling the sacred thread. Everyone was astonished. They took it as an auspicious sign. As Sri Bimala Devi represents the para cacti, spiritual energy, of Lord Jagannatha, he was given the name Bimala Prasada. Srlla Bhaktivinoda had prayed for a ray of Visnu to help him with his preaching, and this son, Srlla Bhaktisiddhanta

Sarasvati Prabhupada, would fulfill that mission. Six months later in July, the annual Ratha-yatra festival was in progress. Inexplicably, the three carts stopped at the gate in front of Bhaktivinoda Thakura's residence and remained there for three days. Mother Bhagavati Devi took advantage of the situation to benefit her six-month-old son. She was allowed to ascend the ratha cart since her husband was the manager of the Purl Temple. As she approached Lord Jagannatha, the baby extended his arms to touch the feet of Sri Jagannatha Deva and was blessed with a garland from the Lord. His anna-prasana, first feeding of rice, was celebrated with the mahaprasada of Lord Jagannatha on the ratha cart.

Jn the temple. Bhaktivinoda Thakura began regular lectures on Srimad-Bhagavatam. Due to his association, many Mayavadi brahmana s became devout Vaisnavas. One day, the King of Purl burst noisily into the temple, disturbing the Thakura's discourses. Unable to tolerate this disrespectful behavior, the Thakura voiced his displeasure.

"You have the right to hold the position of kingship over your small kingdom, but the Supreme Lord, Jagannatha Purusottama, is the King of all kings. Therefore it is mandatory that you show respect to His Bhakti Manclapa. where His glories are daily sung."

The king,immediately realizing his offense, bowed before the assembled Vaisnavas, begging for their forgiveness. Later that year, the King misappropriated eighty thousand rupees from the Jagannatha Temple. Subsequently Bhaktivinoda punished the king by obliging him to make fifty-two offerings daily to Lord Jagannatha.Seeing his treasury depleting rapidly, the king sought revenge and made an attempt on the Thakura's life. A secret vajfw was performed within the confines of the palace with fifty panditas chanting mantras in order to kill the Thakura by mystic power. At the end of the thirty-day yajna, when the Thakura was supposed to die, the king's only son died.

"The king and other persons connected with the temple used to commit many illegal acts. 1 would go there to prevent all such things, and thus 1 made enemies of the king and the king's men. Because I was helped by Lord Jagannatha, no one was able to harm me in any way."After five vears of service in Puri, Thakura Bhaktivinoda was posted at different locations in Bengal and finally settled in Narail in August 1878. While residing in 1880, he published his Krsna-saiiihita. Immediately he received high acclaim for this work. The following year he published Kalyana-kalpatam, a collection of songs describing the various stages of spiritual life, from the earliest to the highest stage of

prema-bhakti. It was also highly acclaimed and was accepted as an immortal work equal to the songs of Narottama dasa Thakura. In Narail, he also started to publish the monthly Vaisnava journal Sajjana-tosanJ. Its aim was to educate influential and learned people about the divine mission of Sri Caitanya Mahaprabhu. The Thakura now felt a great need to accept Vaisnava initiation.

"I had been searching for a suitable guru for a long time, but I did not obtain one. I was very unhappy. I was feeling very anxious, and in a dream Mahaprabhu diminished my unhappiness. In that dream, I received a little hint. That very day I became happy. One or two days later Gurudeva wrote a letter to me saying, 'I will soon come and give you dlksa.'"Subsequently, he received Bipin Bihari Goswami as his guest and became his disciple. In his commentary to Sri Caitanya-caritamrta written fourteen years later, he concluded with this prayer:

"The eminent Bipin Bihari Prabhu, who is the manifestation of the transcendental energy of Lord Hari, Who sports in the forests of Vraja, has descended in the form of the spiritual preceptor. Seeing me in the dark well of worldly existence, he has delivered this humble servant of his."

Towards the end of 1881, the Thakura again desired to visit Vrndavana, after an absence of fifteen years. He set out with his wife, his youngest son, and two servants. Upon arrival, he came down with fever, and prayed to the Lord to relieve him for the duration of his pilgrimage. The illness disappeared. While in Vrndavana, he met Jagannatha dasa Babaji Maharaja, an exalted Vaisnava coming in disciplic succession from Baladeva Vidyabhtisana. Babaji Maharaja was a constant source of inspiration and guidance for the Thakura, who became increasingly absorbed in the mission of Lord Caitanya. Upon his return, he was transferred to Jessore where he suffered from a heavy fever in accordance with his prayer in Vrndavana. Receiving medical leave, he returned to Calcutta, purchased a house—the Bhakti Bhavan—and held many meetings there to discuss spiritual topics. He expressed his realizations in an article printed in the Sajjana Tosani.

"Lord Caitanya did not advent Himself to liberate only a few men of India. Rather, His main objective was to emancipate all living entities of all countries throughout the entire universe and preach the Eternal Religion. Lord Caitanya says in the Caitanya Bhagavat: 'In every town, country and village, My name will be sung.' There is no doubt that this unquestionable order will come to pass. Very soon the unparalleled path of han-narna-sankirtana will be propagated all

over the world. Oh! For that day when the fortunate English, French, Russian, German and American people will take up banners, mrdarigus and karatdlas, amid raised kirtana through their streets and towns. When will that day come? Oh for that day when the fair-skinned men from their side will raise up the chanting of Jai Saclnandana, Jai Sacinandana ki jai, and join with the Bengali devotees." (Sajjana-tosani 1885, pp. 4-5) The article was a powerful prayer to bring the people of the world together under the banner of the Holy Name. Next, he made a bold prophecy.

"A personality will soon appear to preach the teachings of Lord Caitanya and move unrestrictedly over the whole world with His message."

As Advaita Acarya invoked the descent of Lord Caitanya through his prayer, so Thakura Bhaktivinoda invoked the descent of the person who would fulfill the ancient prophecy. In 1887, at the age of forty-nine, he discovered Sri Caitanyopanisad, which could only be found in very old manuscripts of the Atharva Veda. He wrote a Sanskrit commentary on the work. In 1886 and 1887, he produced ten books and was awarded the title Bhaktivinoda for his outstanding work of preaching and writing. He became known as Saccidananda Bhaktivinoda Thakura.

At this point in his life, he considered retiring from government duties to concentrate on his bhajana. One night Lord Caitanya appeared to him in a dream: "You will certainly go to Vrndavana, but first there is some service you must perform in NavadvTpa. What will you do about that?"

He requested a transfer to Navadvlpa, and on 15 November 1887, his transfer to nearby Krishnanagar was granted. He was jubilant on receiving the news, but experienced high fevers at that time. "'How shall I speak of my misfortune? Returning home in joy, I became anxious because a horrible fever came on. It did not subside. Collector Toynbee arrived and expressed a desire to postpone my substitution. But then I thought, 'I'll live or I'll die, but I will go to Krishnanagar.'"

Every Saturday he went to Navadvlpa to search out the holy birthsite of Lord Caitanya. Most of the locals had no interest in the project and he became a little discouraged. They believed that due to the shifting course of the Gahga, the actual site was lost. Others claimed the site was on the opposite bank of the river. The Thakura was neither satisfied nor convinced by these assertions. He continued his research and discovered that the present town of Navadvlpa was

less than a hundred years old. On an old map, he found the town Sri Mayapura on the opposite bank, situated at the same site as the current village of Ballaldighi. Some elderly locals of the village pointed to a mound covered with Tulasi, saying that it was the actual place of Lord Caitanya's birth.One day he found this verse in: "In the center of Navadvlpa there is a special place called Mayapura. At this place the Supreme Lord, Sri Gauracandra, took His birth." (Bhakti Ratnakara 12.83) To confirm his discovery, the Thakura requested the elderly Srila Jagannatha dasa Babaji, who at the time was cripped and carried in basket, to come. When he was brought to the site, Babaji Maharaja became overwhelmed with ecstasy, jumped up, and exclaimed, "This is indeed the birthplace of Nimai!" The discovery lead to further research and the publication in 1890 of Sri Navadvlpa Dhama Mahatmyam describing the holy places of Lord Caitanya's pastimes. The Thakura then established his own place of bhajana, Surabhikuhja. From there, he could look out across the Jalangi River towards Mayapura. One day he had a fantastic vision; he saw a large golden city rising beyond the Ganges at the place of Sri Mayapura. He understood he was getting a glimpse of the fulfillment of Lord Caitanya's prophecy.

In August 1891, Thakura Bhaktivinoda received a iwo-year furlough from government service and began preaching from Godruma-dvlpa. He called this preaching Nama Hatta, the market place of the holy name. He traveled with three close friends to chant and lecture in many places. Altogether, the Thakura established over five hundred Nama Hatta sahgas, and in this period, he also wrote profusely, producing eighteen books! "We performed nama-sanklrtana everywhere. After coming to my house in Calcutta, I proceeded to Surabhikuhja and we performed a great deal of sahkuiana there too."Government service had now become a hindrance to his real work ofsahklrtana, preaching the glories of the holy name. He retired to Surabhikuhja at the age of fifty-six. Determined to build a temple in Mayapura, he went door to door in Calcutta begging donations. As the foundation for the temple was being dug, a Deity of Adhoksaja Visnu was found. Referring to the Vaisnava scriptures, the Thakura discovered that this was the family Deity worshipped by Jagannatha Misra, Mahaprabhu's father. The archeological evidence further confirmed the authenticity of the birthsite of the Lord.

On Gaura Purnima, 21 March 1895, the temple was opened with an enormous installation ceremony and sahklrtana festival. The occasion was compared to the Kheturi festival, which was organized by Narottama dasa Thakura to unite the followers of Sri Caitanya Mahaprabhu. Srila Bhaktivinoda Thakura installed

deities of Lord Caitanya and His eternal consort Visnupriya Devi as thousands of Vaisnavas at the celebration chanted, danced and feasted.The following year, 1896, was one of the momentous moments in Vaisnava history. A small book entitled Caitanya Mahaprabhu—His Life and Precepts was written in English by the Thakura, and was sent to major university libraries around the world. On 1 September of that year in Calcutta, a vas born to Gaura Mohan De and his wife. Their son,Srila A.C. Bhaktivedanta Swami Prabhupada, was destined to fulfill the Thakura's prediction.With natural humility, Srila A.C. Bhaktivedanta Swami Prabhupada gave the credit to his Guru Maharaja as follows:

"Thakura Bhaktivinoda also wanted to beget a son who could preach the philosophy and teachings of Lord Caitanya to the fullest extent. By his prayers to the Lord, he had as his child Bhaktisiddhanta Sarasvati Gosvami Maharaja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his bona fide disciples." (Srimad-Bhagavatam lecture, Iran, August 8, 1976) The prediction also applied to Srila Bhaktisiddhanta Sarasvati Thakura, but the personality moving "unrestrictedly over the whole world with the message of Mahaprabhu" was certainly Srila A.C. Bhaktivedanta Swami Prabhupada. Therefore, we can say that both of these great personalities fulfilled Lord Caitanya's prophecy, because the sincere disciple was never separated from the instructions of his Guru Maharaja.Returning to Purl in 1900, Thakura Bhaktivinoda established a place for his bhajana, called Bhakti Kutir, which was near the samadhi of Srila Haridasa Thakura. In the same year, one of his most important books, Sri Harinama Cintamani, was published.

In 1908, he gave up his household life and accepted initiation into the Babaji order of life from Gaura Kisora dasa Babaji Maharaja, a renowned paramahamsa saint. He put on the outer cloth and kaupina previously worn by Srila Jagannatha dasa Babaji Maharaja, which he had saved since the Babaji entered samadhi. After a brilliant life in which he had single-handedly re-established the Vaisnava dharma according to the teachings of Sri Caitanya Mahaprabhu, Srila Thakura Bhaktivinoda retired from public life and spent his final years in solitude, ecstatically tasting the nectar of pure krsna-prema. On 23 June 1914, on the disappearance day of Sri Gadadhara Pandita, Srila Bhaktisiddhanta Sarasvati Thakura mourned the passing of his father, Srila Saccidananda Bhaktivinoda Thakura. Immediately, Srila Bhaktisiddhanta began printing the various books that his father had left unpublished, and he also continued to publish Sajjana Tosani.

1 Relationship with the Lord

1. What is the science or knowledge of one's relationship with the Supreme Lord?

There are three truths regarding one's relationship with the Lord. These are knowledge about the material world, knowledge about the living entities, and knowledge about the Supreme Lord.

The Supreme Lord is one without a second, omnipotent, all-attractive, the source of all opulence and sweetness, and the only shelter of the living entities and material nature. Although He is the shelter of the living entities and material nature, He is always fully independent. His bodily effulgence is known as the impersonal Brahman. He created the living entities and the material world by His spiritual potency, and then as Paramatma, a plenary portion, He entered into the universes. In His form of opulence or aisvatya, He is Lord Narayana in the spiritual sky. In His form of sweetness or madhurya, He is Sri Krsnacandra, the beloved Lord of the gopis, in Goloka Vrndavana. His manifestations and pastimes are unlimited. There is nothing greater than or equal to Him. All His forms and pastimes manifest through His internal spiritual energy. The living entities are aware of the three energies among the many potencies of the Lord. One is His spiritual energy, by which all His pastimes take place. Another is His marginal energy, the living entities, by which unlimited living entities are produced and sustained. The other is His external energy, maya, by which all material objects, time, and activities are created.

Sambandha-tattva refers to the following relationships: the living entities toward the Supreme Lord, the Supreme Lord toward the living entities and the material world, and the material world toward the Supreme Lord and the living entities. If one properly understands sambandha-tattva, one becomes acquainted with knowledge of one's relationship with the Supreme Lord. Persons who are devoid of knowledge of their relationship with the Supreme Lord can never become pure Vaisnavas.(Jaiva Dharma Chapter 4)

2. Is the feeling of "I" and "mine" in relationship with the Lord abominable?

The feeling of "I" and "mine" in connection with one's relationship with Krsna is not born of material pride. Rather it is born from one's service attitude.

(Ydmuna-bhdvdvall, Gitamala)

2 Vedic Knowledge

1.What is amnaya?

Amnaya is Vedic literature consisting of spiritual knowledge received through disciplic succession coming from Lord Brahma, the creator of the universe.

(Sri Manah-siksa Verse 2)

2.What are the basic teachings of Sri Caitanyadeva?

Sri Hari is the Supreme Absolute Truth. He is Omnipotent. He is the nectarean ocean of transcendental mellows. The living entities are His separated parts and parcels. The conditioned souls are controlled by maya, whereas the liberated souls are free from maya. Both the spiritual and material worlds are simultaneously one with and different from Sri Hari. Devotional service is the only way to obtain the goal of life, and love of God is the ultimate goal of life. (Sajjana-tosani 9/9)

3.What are the ten principal teachings?

(1)Vedic statements are the only evidence.

(2)Lord Hari is the Supreme Personality of Godhead.

(3)He is omnipotent.

(4)He is the reservoir of transcendental mellows, and His abode is the spiritual sky.

(5)Living entities are unlimited spiritual spark, parts and parcels of Krsna, and they are of two kinds: eternally conditioned and eternally liberated.

(6)Maya conditions living entities who are averse to Krsna.

(7)Pure devotees of the Lord are free from maya.

(8)The living entities and the material world are produced from the Lord's inconceivable potency, and they are simultaneously one with and different from the Lord.

(9)The nine types of devotional service to Krsna are the only process to achieve the goal of life.

(10)Love of Krsna is the ultimate goal of life.

(Hari-nama-cintamani)

4.Is the Absolute Truth one or many?

The Absolute Truth is one without a second, tattvam ekam evadvitiyam. (Amndya-sutra 2)

5.Where do we find the teachings of Sri Caitanya?

The teachings of Sri Mahaprabhu are properly described in two books. The

teachings regarding the Absolute Truth are described in Sri Brahma-samhita, and the teachings regarding bhajana are described in Krsna-karnamrta.

{Krsna-karnamrta Introduction)

6.What is the purpose of the Vedas?

Vedic literature teaches one to engage in pure devotional service. According to the nature and qualification of its so-called followers, Vedic literature has recommended various processes such as karma and jnana. Due to the faults of these followers, various opinions have cropped up. Actually, the Vedas are the only evidence and the instructing spiritual master of mankind. On account of misinterpretation, various opinions other than pure devotional service have been preached. {Bhagavatarka-marici mala 1-6)

7.What is transcendental literature?

If a blind person guides another person, both of them fall into a ditch; similarly the mundane authors and their blind followers are misguided and regrettable. The Vedas and literature in pursuance of the Vedas are to be understood as transcendental literature.

(Caitanya-siksamrta 1/2)

8.What are the Vedas?

It is not that if one gets a book of Vedas from anywhere, it should be accepted everywhere. Whatever the acharyas of the authorized sampradayas have accepted as Vedas, we should accept, and whatever they have rejected as false, we should reject. (Jaiva Dharma Chapter 13)

9.What is the difference between the teachings of Sri Caitanya and the teachings of Bhagavad-gita, Srimad Bhagavatam, Pancardtras, and Vedas?

Bhagavad-gita, known as Gitopanisad, was spoken by the Lord and is therefore Vedas. The ten principal truths taught and spoken by Sri Gauranga are also Vedas. Srimad-Bhagavatam, the essence of all Vedic literature, is the crest jewel among all evidence. If the statements of other revealed scriptures follow the teachings of the Vedas, they are also evidence. The Tantras are of three types: sattvika, rdjasika, and tdmasika. Since the sattvika-tantras, such as the Pahcaratra, preach the confidential purport of the Vedas, they are also evidence. {Jaiva Dharma Chapter 13)

10. What is the necessity of a perpetual disciplic succession?

No book is without errors. God's revelation is Absolute Truth, but it is rarely received and preserved in its original purity. Truth that has been revealed is absolute, but over the course of time, it becomes tainted by the nature of the receivers, and from age to age, it is transformed by the continual change of hands. New revelations, therefore, are continuously necessary to keep truth in its original purity.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

3 Spiritual Master or Acarya

1.What is the symptom of a bona fide spiritual master? Can a person who has accepted a family preceptor take shelter of a bona fide spiritual master?

Due to the influence of time, people's conception regarding the spiritual master

has been greatly polluted. Nowadays, people take instructions either from a family preceptor or from anyone else, and as a result they are bereft of the shelter of the most worshipable bona fide spiritual master. It is stated in the scriptures that a person who is inquisitive about his own self and the Supreme Lord should approach and surrender to a spiritual master who is firmly fixed both in the service of the Supreme Brahman and in the transcendental sound vibration.(Sajjana-tosani 2/1)

2.Who is a qualified spiritual master?

One who is fully acquainted with and successful in spiritual life is qualified to become a spiritual master. (Hari-nama-cintamani)

3.Should a person accept a spiritual master who is born in a high family? Why is it stated in Hari-bhakti-vilasa that a person should accept a spiritual master who is born in a brahmana family or who is a grhastha?

Knowledge about Krsna is most essential for all living entities. A person who knows the science of Krsna, whether that person is a brahmana, sudra, grhastha, or sannyasl, is qualified to become a spiritual master. Sri Hari-bhakti-vilasa instructs one not to take initiation from a person of the lower caste when a qualified person from a higher caste is available. This instruction is meant for Vaisnavas who are dependent on social custom; it is for those who wish to progress on the path of spiritual life according to worldly rules and regulations. But those who wish to obtain pure devotional service to Krsna, by carefully understanding the purport oivaidhi and raganuga-bhakti, should accept a spiritual master who fully knows the science of Krsna, regardless of his varna or asrama.

(Amrta-pravaha-bhasya, Caitanya-caritamrta Madhya 8/127)

4.Are the principal qualifications of a spiritual master that he is a brahmana and a householder?

Caitanya-caritamrta states that whether one is a brahmana, a sannyasl, or a sudra, if he knows the science of Krsna, he is qualified to become a spiritual master. One who possesses the internal or primary quality (he knows the science of Krsna) is qualified to become a spiritual master, even though he does not possess one or two of the external qualities (being a brahmana and a householder). It is good if a spiritual master possesses the primary and the two external qualities. But those who lack the primary quality, even though they possess the external qualities, cannot become qualified spiritual masters.

(Sajjana-tosani 11/6)

5.What is the difference between taking shelter of the lotus feet of a bona fide spiritual master and taking shelter of a bogus spiritual master?

There are two types of gurus: antarahga or internal, and bahirahga or external. The living entity who is situated in samadhi is his own internal spiritual master. One who accepts argument as his spiritual master and who learns the process of worship from such a spiritual master is said to have accepted the shelter of a bogus spiritual master. Then argument poses as nourishment for the living entities constitutional duties; this may be compared to Putana's falsely posing as a nurse. Worshipers on the path of attachment must immerse all arguments in spiritual subjects and take shelter of samadhi. The external spiritual master is he from whom the science of worship is learned. One who knows the proper path of attachment and who instructs his disciples according to their qualification is a sad-guru, or eternal spiritual master.

(Krsna-samhita 8/14)

6.According to Vaisnava literature, who is qualified to become jagat-guru?

Vaisnava literature accepts that one who has understood the difference between material and spiritual subject matters, and thus learned about transcendental

devotional service to Krsna is jagat-guru. He is qualified to instruct all living entities, and he is completely aloof from the consideration of varna and asrama. (Amrta-pravaha-bhasya, Caitanya-caritamrta Antya 5/84-85)

7.What is the basic qualification of a bona fide spiritualmaster?

The qualification of a bona fide spiritual master is that he knows the science of Krsna and lives outside the consideration of varnasrama.

(Jaiva Dharma Chapter 20)

8.What does a bona fide spiritual master instruct his disciple?

Pure spiritual knowledge is glorified everywhere in Vaisnava literature. In the teachings of Mahaprabhu, three topics are prominently discussed; they are knowledge of one's relationship with the Supreme Lord, the process of achieving the goal of life, and the goal of life. Sambandha is understanding the Supreme Lord, the living entity, the material world, and the relationships between them. Anyone who properly instructs his disciple about sambandha and trains him in the process of achieving the goal of life is a bona fide spiritual master. After receiving this knowledge, a living entity needs no other knowledge. All kinds of scientific and theoretical knowledge of this world are automatically known to him.

(Sajjana-tosani 11/10)

9.What is the difference between the spiritual master who gives initiation mantra and the spiritual master who gives Hari-nama?

The nama-guru, the spiritual master who gives hari-nama, teaches his disciples about the supremacy of the holy names and gives mantras, consisting of the

holy names. The diksa-guru is nondifferent from the nama-guru because the mantras are nondifferent from the holy names. If mantras are separated from the holy names, they are no longer mantras. By simply uttering the holy names, one automatically utters the mantras.

(Harinama-cintamani)

10.How should a disciple treat his spiritual master?

A disciple should accept his spiritual master as the manifestation of the Supreme Personality of Godhead and should never consider him an ordinary human being.(Amrta-pravaha-bhasya, Caitanya-caritamrta Adi 1/46)

11.Do the spiritual masters, after they disappear, bestow their mercy upon the living entities?

The souls of great thinkers of bygone ages, who now live spiritually, often approach an inquiring spirit and assist him in his development.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

12.Who is an acharya What are the duties of the Gaudiya Vaisnava acharyas?

One who follows religious principles and teaches others is an acarya. One cannot become an acarya by simply creating arguments and thereby making worldly advancement. Those who have been entrusted with the responsibility of being acharyas in the Gaudiya Vaisnava-sampradaya should try to remove all anarthas from their sampradaya. {Sajjana-tosani 4/1)

13.What is the primary duty of the sons of the acharyas?

Various types of anarthas have surfaced in the Gaudiya-sampradaya in the last four hundred years. The primary duty of all the sons of the acharyas is to totally uproot those anarthas.(Sajjana-tosani 4/1)

14.How do living entities gain faith in an acarya?

Those who act as acharyas must first follow the religious path. Then, by exhibiting their own behavior, they attract the attention and faith of other living entities. Only by proper conduct are the acharyas respectfully accepted by one and all.(Sajjana-tosani 8/9)

15.Is it proper to call cheaters or persons opposed to Krsna the sons of Vaisnava acaryas?

Every Vaisnava is our master. Wherever there is devotional service, there is Lordship, but family prestige is not a limb of devotional service.Some time ago, a person told us that Advaita Acarya, the husband of Slta, rejected all his sons, except Acyutananda, because they were averse to Gaura. Therefore, only Acyutananda was qualified to be addressed as Gosvami. Another time a person said that since Sri Viracandra Prabhu, the son of Nityananda, had no sons, nobody should be addressed as the descendant of Nityananda, and the Gosvamis of Khadadaha cannot be addressed as Prabhus. We are also hearing that the Gosvamis of Baghnapada should not be called Prabhus either because they are disciples of Sri Jahnava-mata.

We do not wish to hear such false arguments. We worship all Vaisnavas as nondifferent from Krsna, and we show due respect to the descendants of the acaryas. However, we can never show respect to the descendants of the acaryas who are either opposed to Krsna or have been converted into another religion. Can we show respect to a brahmana who has changed his religion and become a Christian? Similarly if a descendant of an acarya gives up his occupational

duties, then he can no longer expect any family prestige.(Sajjana-tosani 2/12)

16. Can a learned person who does not know the conclusion of devotional service be called an acarya?

Before the birth of Sriman Mahaprabhu, Devananda Pandita was famous as an acarya because of his explanations on Srimad-Bhagavatam. Being a teacher and preacher of devotional service Himself, Mahaprabhu became extremely displeased upon hearing the nondevotional explanation of Devananda Pandita. Later, Devananda Pandita realized the science of pure devotional service by the mercy of Vakresvara Pandita.(Sajjana-tosani 9/12)

17.What harm is caused if one acts against the conclusion of devotional service?

A Vaisnava who acts against the conclusion of devotional service is the root cause of anarthas within the sampradaya. (Sajjana-tosani 4/1)

18.If an acarya or a spiritual master criticizes the improper conclusions of devotional service, will he be considered a prajalpi or gossiper?

Sukadeva Gosvami did not become & prajalpi even though he discussed the materialists to instruct his disciples. Therefore, such activities should be accepted as beneficial. Moreover, to instruct His disciples, Sriman Mahaprabhu discussed the false renunciates.

(Sajjana-tosani 10/10)

19.Are there any differences of opinion among the acaryas?

Whatever a self-realized soul in India will speak, a self-realized soul in another part of the world will speak. A devotee in Vaikuntha will also speak the same thing, because there are no material qualities in the conclusions of pure, liberated souls. Therefore the conclusions cannot be different.

(Tattva-viveka Chapter 1/2)

20.Does an acarya give initiation without any consideration?

The worshipable, qualified acaryas should give initiation to the qualified candidates. Although in Sri Hari-bhakti-vildsa the method for testing each other is recommended, it is often not practiced. That is why the fall of both the spiritual master and the disciple, as well as pollution of the sampradaya, become inevitable.(Sajjana-tosani 4/1)

21.Can a householder become an acarya?

Among the householder devotees, only those who are expert in executing the nine types of devotional service are qualified to take the position of an acarya.

(Sajjana-tosani 4/2)

22.Should a householder acarya set the example of awarding sannyasa?

When the devotee householders act as acarya and award mantras and symbols of sannyasa, great inauspiciousness is created for the recipient of the sannyasa.

(Sajjana-tosani 4/2)

23.Do the acaryas have any faults?

There are no faults in the activities of the mahajanas. (Sajjana-tosani 10/10)

24.Why do people criticize even an extremely qualified acarya?

Even though Sri Nityananda Prabhu, the acarya of all acaryas, was an avadhuta, He never displayed any sinful behavior. Those who say that the Lord was sinful are abominable. Sinful persons attribute false faults in the character of the acarya and try to prove their own faults as qualifications. Alas! O Kali! Whatever you have promised you have done! Some artificial Vaisnavas say that Sri Nityananda Prabhu was a meat and fish eater, and accuse Sri Mahaprabhu, the personification of religious principles, of associating with women, and thus call Him a paramour. They also cheat the people of the world by falsely accusing pure devotees, such as Sri Rupa Gosvami and Sri Ramananda Raya, of associating with women.

(Sajjana-tosani 8/9)

4 Previous Acaryas

1.Why are the four-authorized sampradaya acaryas distinguished from each other?

Sri Ramanuja, Sri Madhva, Sri Visnusvami, and Sri Nimbaditya are the four Vaisnava acaryas. Many others also became Vaisnava acaryas, and they are certainly followers of one of the four above-mentioned acaryas. Sri Ramanuja is the propounder of visistddvaita philosophy, Sri Madhva is the profounder of suddha-dvaita philosophy, Sri Visnusvami is the propounder of suddhadvaita philosophy, and Sri Nimbaditya is the propounder of dvaitadvaita philosophy.

(Sajjana-tosani 1-1)

2.What preaching responsibility did Sri Gaurasundara entrust upon Sri Nityananda, Sri Advaita, Sri Rupa, Sri Sanatana, Sri Jiva Gosvami, and others?

Sriman Mahaprabhu empowered and ordered Sri Nityananda Prabhu and Sri Advaita Prabhu to preach the glories of the Lord's holy name. He empowered and ordered Sri Rupa Gosvami to reveal the science of the mellows of devotional service. He ordered Sri Sanatana Gosvami to preach about vaidhi-bhakti and its relationship with raganugabhakti. He also ordered Sri Sanatana Gosvami to reveal the relationship between the manifest and unmanifest pastimes of Gokula. He empowered Sri Jiva Gosvami through Sri Nityananda Prabhu and Sri Sanatana to reveal the science of sambandha, abhidheya, and prayojana. {Jaiva Dharma Chapter 39)

3.What responsibility was entrusted to Sri Svarupa Damodara Gosvami?

Sriman Mahaprabhu ordered Sri Svarupa Damodara to teach worship of the Lord through loving devotional service. According to the Lord's order, Sri Svarupa Damodara composed his kadaca or writings in two parts. He described worshiping the Lord in the mood of transcendental mellows: by the internal path in the first part and by the external path in the second part. He imparted the internal path to Sri Raghunatha dasa Gosvami, who revealed it in his books, and he imparted the external path to Srimad Vakresvara Gosvami.

{Jaiva Dharma Chapter 39)

4.Raya Ramananda was entrusted to spread the science of the mellows of devotional service. Who completed that responsibility?

The responsibility of preaching the science of the mellows of devotional service, which Sriman Mahaprabhu entrusted to Raya Ramananda, was completed by Sri Rupa Gosvami.{Jaiva Dharma Chapter 39)

5. Who was the commander-in-chief of the Gaudiya acaryas?

Sri Sanatana Gosvami was the commander-in-chief of our Gaudiya acaryas. {Tatparya-anuvada, Brhad-bhdgavatamrta 2/1/14)

6.Why are all the Vaisnavas eternally indebted to Sri Sanatana?

After fully empowering Sri Sanatana, Sri Caitanya Mahaprabhu sent him from KasI to Sri Vrndavana to rediscover the lost holy places. Being fully ecstatic on receiving the mercy of Mahaprabhu, Sri Sanatana went to Vrndavana and met his brother Sri Rupa and other devotees. Thereafter he discovered many holy places in Vrndavana, inaugurated deity worship, and compiled much literature glorifying devotional service to the Lord. O Readers! The entire Vaisnava society is indeed eternally indebted to the Gosvamis, headed by Sri Sanatana. {Sajjana-tosani 2/7)

7.What are the activities and preaching of Sri Rupa?

Sri Rupa heard the name Mahaprabhu, the son of SacI and the moonlike personality of Navadvlpa, and from that day, Sri Rupa felt pain in his heart because of his intense desire to see Mahaprabhu. On his way to Sri Vrndavana, Sri Caitanyadeva, who is fully acquainted with the heart of His devotees, and who is the Supersoul of everyone, came to the village Ramakeli and gave darsana to Sri Rupa. After seeing Mahaprabhu, Sri Rupa considered his life successful and became merged in the ocean of transcendental bliss. The illusory energy of the Lord can never bind the eternally liberated devotees of Krsna. Within a few days of their meeting, Sri Rupa gave up the desire for material happiness, and being fully detached, he went to the holy place Prayaga and fell at the lotus feet of Mahaprabhu. Mahaprabhu empowered Sri Rupa by bestowing mercy on him, and after instructing him on the subject of

transcendental mellows, Mahaprabhu sent him to Sri Vrndavana to discover the lost holy places. Taking the instructions of Mahaprabhu as his life and soul, Sri Rupa went to Vraja. In Vraja, after meeting with all the devotees,he discovered the lost holy places and inaugurated the deity worship of the Lord.

Thereafter, with a desire to benefit the living entities of this age of Kali, who are bewildered by their sinful activities and the threefold material miseries, he composed many books based on the teachings of Sriman Mahaprabhu. Some of his books are Bhakti-rasdmrta-sindhu, Laghu-bhdgavatdmrta, Harhsaduta, Uddhava-sandesa, Krsna-janma-tithi-vidhi, Laghu and Brhat Ganoddesa-dipika, Stavamdld, Vidagdha-mddhava, Lalita-mddhava, Ddna-keli-kaumudi, Ujjvala-nilamani, Prayuktdkhya Candrikd, Mathurd-mdhdtmya, Padydvall, and Nataka-candrika.

Sri Gaurangadeva, the deliverer of the fallen souls, preached humility through Rupa and Sanatana, detachment through Svarupa Damodara, tolerance through Haridasa Thakura, and self-control through Ramananda Raya. According to the statements of some devotees, Mahaprabhu preached about His pastimes through Sri Rupa, devotional service through Sri Sanatana, the glories of holy names through Haridasa Thakura, and love of God through Raya Ramananda. We have no argument in this regard.However, the sad part is that many mundane sahajiyas, such as nedds, baula s, karttdbhajds, and rasika-sekharas, unlawfully claim that those great souls are acharyas of their respective line, and therefore many civilized persons do not have faith in the most sanctified philosophy of Vaisnavism preached by Mahaprabhu.(Sajjana-tosani 2/8)

8. Are the conclusions of Sri Ru pa acceptable to all?

Sri Rupa has always established his conclusions with reason and scriptural evidence. Followers of different sampradayas do not like to accept many of his conclusions, but those who follow the path of worship to attain the platform of pure goodness certainly respect the conclusions of Sri Rupa.

(Sajjana-tosani 11/3)

9.Is Raghunatha dasa Gosvami a follower of Sri Rupa?

Sri Krsna Caitanya, the Lord of the sannyasis, lived at Nilacala in the guise of a sannyasi. He enjoyed spiritual bliss in the association of Svarupa Damodara and Ramananda Raya, and revealed to them the most confidential subject matter. He taught this same spiritual truth to Raghunatha and sent him to Sri Rupa. Sri Raghunatha dasa Gosvami worshiped Krsna in Vraja in the association of Sri Rupa and composed the famous book Sri Manah-siksa.

(Sri Manah-siksa Verse 5)

10.What responsibility did Mahaprabhu entrust to Sri Raghunatha Bhatta Gosvami?

Sri Raghunatha Bhatta Gosvami was entrusted to preach the glories of Srimad-Bhagavatam. (Jaiva Dharma Chapter 39)

11.What was the responsibility of Sri Gopala Bhatta Gosvami?

His responsibility was to prevent anyone disregarding the process oivaidhi-bhakti and distorting the truth of the mellows of pure devotional service.

(Jaiva Dharma Chapter 39)

12.What responsibility was entrusted to Srila Prabhodananda Sarasvati?

His responsibility was to preach to the world that worship on the path of rdga according to the moods of the Vrajavasis is the highest of all.

(Jaiva Dharma Chapter 39)

13.What was Sarvabhauma's responsibility?

Lord Caitanya entrusted Sarvabhauma Bhattacarya to spread knowledge of the Absolute Truth. Sarvabhauma Bhattacarya passed on this knowledge through one of his disciples to Sri Jiva.(Jaiva Dharma Chapter 39)

14.What was the responsibility entrusted to the Gaudiya Vaisnavas?

The Gaudiya Vaisnavas were instructed to reveal to the living entities the truth about Sri Gaura and to awaken their faith in Krsna. The Lord also ordered some great devotees to perform and engage others in performing ecstatic kirtana, glorifying the pastimes of the Lord.

{Jaiva Dharma Chapter 39)

15.Who is the acarya or the authority on the science of the Absolute Truth in the Gaudiya Vaisnava-sampradaya?

Sri Jiva Gosvamlpada is our acarya or authority on the science of the Absolute Truth. He was always situated under the care and guidance of Sri Rupa and Sri Sanatana.(Brahma-samhita 5/37)

16.What are the characteristics of Sri Jiva Gosvami?

Just by hearing the name Sri Jiva Gosvami, the hearts of the Vaisnavas begin to dance in ecstasy. Sri Jiva Gosvami studied all the devotional literature from Sri Rupa. Within a short time, Sri Jiva Gosvami was accepted as the only acarya or authority on literature regarding the Absolute Truth in the Gaudlya-sampradaya. Sri Jiva Gosvami did not leave Sri Vrndavana-dhama. During his stay in Vrndavana, Sri Jiva Gosvami composed twenty-five books. In the Vedanta philosophy, there was no one equal to Sri Jiva at that time. It is said that once Sri

Vallabhacarya, who belongs to the Visnusvaml-sampradaya, showed his book, Tattvadipa, to Sri Jiva. Sri Jiva pointed out many impersonal thoughts in his book and exposed Sri Vallabhacarya's disgraceful opinion. Later, Sri Vallabhacarya amended the major portion of his book according to the guidance of Sri Jiva. The sat-sandarbha written by Sri Jiva is a jewel in this world. If someone properly understands the sat-sandarbha, no Vedic conclusions remain unknown to him.(Sajjana-tosani 2/12)

17.What are the characteristics of Sri Gopala Bhatta Gosvami?

From his childhood, Gopala Bhatta was a staunch follower of the Vaisnava religion. He properly studied the Vedas and other Vedic literature from his uncle, Sri Prabhodananda SarasvatI, who was a wandering mendicant. When Sri Caitanya Mahaprabhu traveled to South India to bestow His mercy on the residents there, He met Gopala Bhatta. When they met, Gopala Bhatta took shelter at Sri Mahaprabhu's lotus feet. The most merciful Mahaprabhu empowered him by showering special mercy upon him. On the strength of this empowerment, Gopala Bhatta left home, went to Sri Vrndavana and in the association of Sri Rupa, discovered many lost holy places of Sri Vrndavana and compiled many books on devotional service and Vaisnava smrti. By the order of Sri Rupa, he manifested the service of Sri Radha-Ramana in Vrndavana. (Sajjana-tosani 2/7)

18.Who is Sri Jahnava-devi? How did she benefit the Vaisnava society?

The appearance festival of Srlmatl Jahnava-devi is very auspicious for the pure devotees, who are attached to the lotus feet of Sri Caitanya. In the year 1409 or 1410 of the Saka Era, Sri Jahnava-devi appeared at Ambika-kalana from the womb of Bhadravati, the fortunate wife of Sri Suryadasa Pandita, who was a dear associate of Mahaprabhu. In due course of time, Sri Nityananda Prabhu married Sri Jahnava and her elder sister, Srlmatl Vasudha-devi, who were adorned with all divine qualities. In approximately 1465 Saka, Jahnavadevl adopted as her son Ramacandra, the grandson of Sri Varhsivadanananda and the

son of Sri Caitanya, and thereafter she gave him initiation. The many wonderful activities performed by Sri Jahnava-devi, who was the energy of Sri Nityananda Prabhu and who was nondifferent from Anahga-mahjari, are almost unknown to the Vaisnava society. (Sajjana-tosani 2/4)

19.Who is the original emperor of the empire of pure devotional literature?

Thakura Vrndavana dasa was not only a jewel in the Vaisnava society but was also an ornament in the society of Bengali literature. Just as the poet Chaucer is highly regarded among the English-speaking people, similarly Thakura Vrndavana dasa should be highly regarded among the Bengali-speaking people. Actually, before Thakura Vrndavana dasa, no one composed any book of poems regarding pure devotional service in Bengali. His chaste mother, Narayani, was worshipable by all the Vaisnavas, and there is no doubt that Vrndavana dasa Thakura was an incarnation of Vyasadeva.(Sajjana-tosani 2/2)

20.What beneficial activity did Srila Krsnadasa Kaviraja Gosvami perform for the world?

Kaviraja Gosvami was a learned scholar of all the scriptures. This is easily realized by reading his books Sri Caitanya-caritamrta, Govinda-lildmrta, and his Sarahga Rahgada commentary on Sri Krsna-karnamrta. Srila Kaviraja Gosvami was a great devotee and one of the principal scholars in the sampradaya of Sri Caitanyadeva. We do not need to prove this statement. The books written by Kaviraja Gosvami are proof of this. One becomes struck with wonder by seeing the unlimited glories of Kaviraja. Sri Caitanya-caritamrta is an extremely wonderful book, compiled out of compassion for persons who have no knowledge of Sanskrit. In our opinion,if Kaviraja Gosvami did not exhibit such compassion, then persons who are ignorant of scriptural knowledge and philosophy would never know the eternal Vaisnava religion instructed by Sri Caitanya Mahaprabhu. Who knows, what would have been their fate. Kaviraja! You are glorious! Learned and ignorant devotees of the Vaisnava sampradaya are indebted to you. How much can we sing about your glories with one mouth? The pure Vaisnavas are always singing your qualities. O Kaviraja! Which

atheist will not like to take shelter of your lotus feet if he remembers your perfect words? You have said in Caitanya-caritamrta (Madhya 2.87)

yeba nahi bujhe keha,sunite sunite seha, ki adbhuta caitanya-carita

krsne upajibe priti, janibe rasera riti,sunilei bada haya hita

"If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Krsna. Gradually one will come to understand the loving affairs between Krsna and the gopis and other associates of Vrndavana. Everyone is advised to continue to hear over and over again in order to greatly benefit." (BBT Translation©)

On the strength of such perfect words, many foolish persons in the Vaisnava sampradaya are becoming greatly qualified to understand Sri Caitanya-caritamrta. O Kaviraja! We offer innumerable obeisances at your lotus feet. (Sajjana-tosani 2/10-11)

21. What benefit did Srinivasa Acarya Prabhu do for the society of Gaudiya Vaisnavas?

In his childhood, Srinivasa heard about the transcendental qualities of Mahaprabhu from the mouth of his own father,who was a surrendered soul at the feet of Sri Caitanya Mahaprabhu, and who took shelter of Him. As soon as Srinivasa reached boyhood, he took permission from his parents and accepted the renounced order of life.Thereafter, he went to Sri Navadvlpa-dhama with a desire to see Srlmatl Visnupriya Thakurani, the consort of Mahaprabhu, and Sri Varhsivadananda Prabhu, who was her guard and a favorite of Mahaprabhu. Srinivasa also wanted to visit all the places of Mahaprabhu's pastimes. After arriving in Navadvlpa, he stayed at the house of Sri Visnuprlya-mata for a few days and heard topics about Mahaprabhu. Then he visited the places of Mahaprabhu's pastimes in the company of Varhsivadananda Prabhu. Thereafter he took leave of Visnupriya and Varhsivadananda. He visited twelve birth sites of renowned Vaisnavas and other places where the devotees of

Caitanya were residing. After meeting and associating with devotees for some time, he went to Sri Purusottama-dhama. Srinivasa returned from Purusottama to Gaura-mandala and stayed there for some time.

Then he departed for Sri Vrndavana-dhama for darsana. After arriving in Vraja, Srinivasa met with the Gosvamis. He visited all the holy places in Vraja in their association and began to relish newer and newer sentiments. After residing in Vraja for a long time, he returned to the spiritual abode of Gaura-mandala and delivered all the sinful people.(Sajjana-tosani 2/10/11)

22. What favor did Sri Syamananda Prabhu do for the Vaisnava world?

Syamananda was born in the Karana family on the full moon day in the month of April in a village called Dandakesvara in Orissa. He spent his childhood at home and as soon as he became a youth he left home and accepted the renounced order of life. On seeing his renunciation, the devotees of Sri Gauranga Mahaprabhu, awarded him the name Dukhl Krsnadasa. Realizing that it was useless to perform bhajana without first taking initiation, he took initiation from Sri Hrdaya-caitanya, who was the dear disciple of Sri Gauridasa Pandita, an associate of the Lord. After taking initiation and understanding that it is a disciple's duty to serve his spiritualmaster, he stayed with his spiritual master and served him. After some time, he took permission from his spiritual master and went to visit the holy places of Vrndavana. After arriving in Vrndavana, he soon received the mercy of the Gosvamis, headed by Sri Raghunatha dasa.

The high standard of his renunciation was simply wonderful. Everyone was struck with wonder by seeing his renunciation. He joined Srinivasa Acarya and Narottama Thakura in Bengal and lived there for a long time, delivering many foolish atheists by preaching devotional service to Krsna. These topics are elaborately described in many Vaisnava books. We have a great desire to publish the glories of the great personalities in detail.{Sajjana-tosani 2/6)

23. Why were Srinivasacarya, Sri Narottama, and Sri Syamananda Prabhu called "Gitacaryas"?

The three great souls, Srinivasacarya, Sri Narottama, and Sri Syamananda lived in Vrndavana for some time as the students of Sri JIva Gosvami. With the approval of Sri Jiva Gosvami, they arranged the method of performing kirtana. All three of them were expert in the art of music and proficient in Indian classical music. Their lives were one, their goal was one, and they were the most intimate friends. Being encouraged by Sri JIva Gosvami, the three expert and melodious singers went to their respective provinces. These three great souls were the ornaments of the land of Gauda, Bengal. It does not appear that they were as learned in Sanskrit as the Gosvamis, because we do not find any Sanskrit books written by them. They were fully mature in knowledge of the mellows of Vraja,expert in Vaisnava conclusions, and proficient in the art of music and singing.

After the disappearance of Sriman Mahaprabhu, there was some commotion within the Vaisnava society. Since there was no qualified candidate in the line of Mahaprabhu at that time and since various ideologies entered the philosophy of Vaisnavism, the land of Gaudadesa became bereft of the administration of an dcarya. Due to His independent nature, Sri Vlracandra Prabhu could not bring all of Gauda-mandala-bhumi under His control. At the same time, there was great confusion among the sons of Sri Advaita Prabhu. Gradually the associates and devotees of Mahaprabhu began to disappear. Taking this opportunity, many preachers of unauthorized sects, such as baula, sahajiya, daravesa, and sdni, began to spread their ideologies at different places. Taking advantage of the faith that the people had in the names of Sri Caitanya and Nityananda, these preachers of unauthorized cults began to spread their evil teachings to the unfortunate living entities.

Sri Jiva Gosvami was the only undisputed Vaisnava acarya at that time. Although he was a resident of Vraja, on hearing the pathetic condition of Gauda-mandala, he became extremely distressed and immediately sent Srlnivasacarya Prabhu, Sri Narottama dasa Thakura, and Sri Syamananda Prabhu to Bengal as acharyas to teach religious principles. He also arranged to send many conclusive writings of the Lord's associates. By the will of Mahaprabhu, all these books were stolen on the way. Having no books with them, they began to preach the pure principles of Vaisnava religion on the strength of their own bhajana.

(Sajjana-tosani 6/2)

24. Who was Srila Baladeva Vidyabhu sana? What is the difference between Srila Jiva Gosvami and Srila Baladeva Vidyabhu sana?

Vidyabhusana Mahasaya was a special star in the Gaudiya Vaisnava-sampradaya. Nobody after the six Gosvamis has done the amount of service that he did for this sampradaya. From this, we can clearly understand that he was one of the eternal associates of Sriman Mahaprabhu. One Vaisnava book mentions that Sri Gopinatha Misra, an associate of Sri Caitanya, was an incarnation of Brahma. Gopinatha Misra directly heard Mahaprabhu explain the Absolute Truth to Sarvabhauma Bhattacarya. Later, Sri Gopinatha Misra appeared as Baladeva Vidyabhusana, the commentator of Brahma-sampradaya. The words of the Vaisnavas are always true and this fact appears to be correct. Some foolish people say that the philosophy of Vidyabhusana is more modern than the philosophy of the Gosvamis. We have carefully checked this and found that there is no difference whatsoever between the philosophy of Sri Baladeva and Sri Jiva Gosvami. The only difference is that (to protect the gravity of the commentaries of Sri Jiva Gosvami) Sri Baladeva has used more sophisticated and intellectual words. Still he did not change the philosophy at all. Both of them stated the same conclusion regarding the Absolute Truth and the processes of worship.

(Sajjana-tosani 9/10)

25. What did Sri Bhaktivinoda say about Srila Jagannatha dasa Gosvami?

O dear devotees of Gauranga, like Sri Jagannatha dasa, we offer our respectful obeisances at your feet and pray with folded hands that all of you may take the position of Sri Sanatana Gosvami and point out the exact land of Sri Mayapura. Now all of you are our authorities and spiritual masters. Who else should we approach? (Sri Visnupriya Magazine)

26. How have the present acharyas carried out the mission of the previous acaryas?

The great reformers will always assert that they have come, not to destroy the old law, but to fulfill it. Valmiki, Vyasa, and Caitanya Mahaprabhu assert the fact either directly or by their conduct.(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

5 Unauthorized Instructor or So-Called Acarya

1.What is the behavior and opinion of learned godless instructors of fruitive activities?

They will say to themselves:

"O my brother, don't stay away from sense pleasures. Enjoy sense pleasures as you like, as long as others do not know of them. Why not? I do not think the world will collapse because of them. There is no God, an all-seeing God who gives to us the results of our actions. What have you to fear? Just be a little careful, so no one will know. If they learn of it, then you will lose your good reputation, and perhaps the government or bad people will make trouble for you. If that happens, neither you nor others will be happy."Know for certain that if the hearts of the preachers of atheistic morality were examined, these thoughts would be found. (Tattva-viveka 1/9-12 commentary)

2.Is it proper for a bona fide spiritual master to give hari-nama or mantra initiation to a faithless person?

One who gives hari-nama to a faithless person with a desire to receive some daksina is a seller or trader of hari-nama. By exchanging an invaluable jewel for an insignificant object, a person falls down from the spiritual life of worshiping Hari. (Caitanya -siksdmrta)

3.Can an imposter become a spiritual master?

O my mind! Your definition of a saintly person is he who is expert in juggling words, and you become fully influenced by his association. If you see a cruel person, you show respect to him and fall down at his feet with devotion. (Kalyana-kalpataru song 16)

4.Can a sannyasi who has given up the shelter of his spiritual master become an acarya?

Even though Ramacandra Purl was a disciple of Madhavendra Puri, he accepted polluted conclusions from the society of dry speculators and preached irreligious principles. As a result, Madhavendra Purl Gosvami rejected him and considered him an offender. Then, Ramacandra Puri blasphemed and found fault with others. He gave instructions on dry knowledge and thus became neglected by the Vaisnavas. (Amrta-pravaha-bhasya, Caitanya-caritamrta Antya Chapter 8)

5.Are the conclusions of a bona fide dedrya and an unauthorized dedrya the same?

After carefully discussing the Vedas and the Vedanta-sutras, the dedryas have drawn two kinds of conclusions. Srimat Sankaracarya preached the philosophy of monism based on the conclusions put forth by the sages like Dattatreya, Astavakra, and Durvasa. This is one kind of conclusion. The Vaisnava dedryas preach the science of pure devotional service based on the conclusion put forth by the great souls like Narada, Prahlada, Dhruva, and Manu. This is other kind of conclusion.{Sri Manah-siksa Chapter 9)

6 Sampradaya

1.Is the process of authorized sampradaya eternal or modern?

The system of sampradaya is extremely necessary. Therefore the system of authorized sampradaya has been coming down from time immemorial among saintly persons.(Jaiva Dharma Chapter 13)

2.Who accepts pure religious principles?

Only those who have received pure spiritual knowledge of the Vedas coming from Brahma through disciplic succession accept the path of pure religious principles. Others become servants of atheistic philosophy due to differences of opinion.(Sri Manah-siksa Chapter 2)

3.What is the disciplic succession of the servants of Sri Caitanya? Who are their enemies?

Sri Brahma-sampradaya is the disciplic succession of the servants of Sri Caitanya. Sri Kavikarnapura Gosvami has written the gradual order of this disciplic succession in his book, Gaura-ganoddesa dipikd. Sri Baladeva Vidyabhusana, who wrote a commentary on Vedanta-sutra, also accepted this disciplic succession. Those who do not accept this line of disciplic succession are the main enemies of the servants of Sri Krsna Caitanya.(Sri Manah-siksa Chapter 2)

4.Who are Kali's spies?

Those who accept the disciplic succession of Sri Krsna Caitanya but secretly do not follow the rules and regulations laid down by the disciplic succession are the

spies of Kali.(Sri Manah-siksa Chapter 2)

5.In the future, which authorized sampradaya will exist?

Within a short time, there will be only one sampradaya left and that is the Sri Brahma-sampradaya. All other sampradayas will be merged into it.

(Sri Manah-siksa Chapter 2)

6.Why are there differences of opinion in the philosophy of the Vaisnava sampradayas?

Vaisnavas from all sampradayas have one philosophy. There are only some differences in some insignificant matters. All the Vaisnavas accept that the living entity is a separate truth from the Supreme Lord. All of them have accepted the path of devotional service.(Prema-pradipa Chapter 6)

7.Is accepting a disciplic succession harmful for the living entity?

The process of accepting a sampradaya is extremely beneficial for the living entity. If one takes shelter of a bona fide sampradaya, one can easily take shelter of the lotus feet of a saintly person, learn religious principles, discuss spiritual topics, and gradually become detached from worldly affairs. As long as one has a tendency to mingle with persons from unauthorized sampradayas and engage in argument and counter argument for one's whole life, one can never achieve perfection. Useless people, occasionally seeing some selfish persons from a bona fide sampradaya indulge in sinful activities, condemn the process of bona fide sampradaya. The duty of an intelligent person is to try to purify the sampradaya after joining it. When good items are not available in the market and various artificial items are abundant, it is sensible to reform the market; if someone tries to stop the process of selling, you can never praise his intelligence. The founder-acharyas of the sampradayas created the system of sampradaya for the benefit of

the people of the world. (Sajjana-tosani 4/4)

8.When did the philosophy of opposing the system ofsampradaya start?

By discussing the history, we understand that there was never any opinion against the system of sampradaya in this holy land of India. Only since India came in contact with scholars from Western countries have some people become opposed to the system of sampradaya.

(Sajjana-tosani 4/4)

9.Are there more faults or more good qualities in the system of sampradaya?

If one considers the system of sampradaya, naturally one will find that there are more good qualities than faults. If the major portion of an object is good, even though there are some bad elements, learned people eagerly accept it.(Sajjana-tosani 4/4)

10.Do those outside the sampradaya belong to their own concocted sampradaya?

Persons who present opinions opposed to the system of the authorized sampradaya consider themselves outsiders.Actually, using their concocted theory, they create a new sampradaya.(Sajjana-tosani 4/4)

11.What is the evidence that the philosophy of Vaisnavism is eternal?

The constitutional duties of the Vaisnavas existed from the time of creation of the living entities. Lord Brahma was the first Vaisnava. Sri Mahadeva is also a

Vaisnava. The original prajapatis, or progenitors, are all Vaisnavas. Sri Narada Gosvami, who was born from the mind of Brahma, is also a Vaisnava. The names of those who are especially renowned have been mentioned in history. Actually, we can not estimate how many hundreds of more Vaisnavas there were during the time of Prahlada and Dhruva. Later, the kings from the sun and moon dynasties, and many great sages and ascetics became devotees of Lord Visnu. In the age of Kali, these things are mentioned about Satya-yuga, Treta-yuga, and Dvapara-yuga. Sri Ramanuja, Sri Madhvacarya, Sri Visnusvami, and Sri Nimbaditya Svami of South India brought many thousands of people to pure Vaisnavism. (Jaiva Dharma Chapter 10)

12.What is the history of the fully-blossomed Vaisnava religion?

The Vaisnava religion is just like a lotus flower. It gradually blossomed with the help of time. At first, it was in the form of a bud; later, it blossomed a little, and ultimately, it became a fully-blossomed flower. At the time of Brahma, this Vaisnava religion, which consists of knowledge of the Absolute Truth, devotional service to the Lord, sadhana, and love of God, manifested in the hearts of the living entities in the form of seeds. During the period of Prahlada, these seeds appeared as buds. Gradually during the time of Badarayana Rsi [Vyasadeva], these buds began to blossom and during the time of the acharyas of Vaisnava religion, they became flowers. When Sriman Mahaprabhu appeared, these flowers of love of God became fully blossomed and began to spread wonderful fragrance to the people of the world. Sriman Mahaprabhu has revealed to the people that chanting the holy names of the Lord with love is the most confidential goal of Vaisnava religion. (Jaiva Dharma Chapter 10)

13.How has knowledge of the Absolute Truth gradually become clear and mature?

Spiritual science gradually evolved from ancient times and became simpler, clearer, and more condensed. The more the impurities (arising from time and place) are removed, the more the beauty of spiritual science shines brightly before us. This spiritual science took birth in the land of kusa grass on the banks

of the SarasvatI River in Brahmavarta. As it gradually gained strength, this spiritual science spent its childhood in the abode of Badarikasrama, which is covered with snow. It spent its boyhood in Naimisaranya on the banks of the Gomati River, and its youth on the beautiful banks of the Kaveri River in the province of Dravida. This spiritual science attained maturity in Navadvipa, on the banks of the Ganges, which purifies the universe.(Sri Krsna-samhita Introduction)

14.How were the authorized sampradayas established?

The flower of devotion in the hearts of the devotees became unsteady as it floated in the current of Sankaracarya 's arguments. Based on the strength of Sankaracarya 's philosophy, Ramanujacarya, by the mercy of the Lord, wrote a commentary on Vedanta that differed from Sdriraka-bhdsya. Thus, the strength and prosperity of Vaisnavism again increased. Within a short time, Visnusvami, Nimbarka, and Madhvacarya all introduced slight variations of the vaisnava principles by presenting their own commentaries on Vedanta. They followed in the footsteps of Sankaracarya ; they all wrote commentaries on the Bhagavad-gltd, Visnu-sahasra-nama, and the Upanisads. At that time, people thought that in order to establish a sampradaya, one must have commentaries on the four above-mentioned works. From these four Vaisnavas, the four Vaisnava sampradayas, such as the SrI-sampradaya, were introduced. (Sri Krsna-samhita Introduction)

15. Where does spiritual science reach its peak?

By studying the history of the world, it is found that spiritual science reached its peak in Navadvlpa. The Supreme Absolute Truth is the only object of love for the living entities. Unless one worships Him with attachment, the living entity can never attain Him. Even if a person gives up all affection for this world and thinks of the Supreme Lord, still the Lord is not easily achieved.(Sri Krsna-samhita Introduction)

7 Unauthorized Sampradayas

1. Which philosophies and beliefs from foreign countries are equal to Indian philosophy that is opposed to the Vedas"?

People in our country accept subordination to the Vedas and Vedanta-sutra, which are the source of perfect spiritual knowledge. Even so, various philosophies (such as that of Carvaka and Buddha), and various writings (such as Sankhya, Patanjala, and Vaisesika) which oppose the philosophy of the Vedas, have come about. Various "isms" such as materialism, positivism, secularism, pessimism, skepticism, pantheism, and atheism have been preached in countries like China, Greece, Iraq, France, England, Germany, and Italy. A few philosophies have been invented by establishing God with the help of arguments. A philosophy that one should faithfully worship God has also been preached in many places in the world. In some places, this philosophy is accepted only as a faith; in some other countries, it is preached as the God-given religion. Wherever it is accepted only as a faith, it has been known as theism, and wherever it is accepted as a God-given religion, it has been accepted as Christianity and Mohammedanism.(Tattva-viveka 1/3)

2.Which religions are called irreligion, cheating religion,reflection of religion, or nonreligion?

Religion in which various anarthas such as atheism, skepticism, materialism, and impersonalism are present, the devotees do not accept as religion. In fact, such religions are to be accepted as irreligion, cheating religion, reflection of religion, or nonreligion.(Caitanya-siksamrta 1/1)

3.What is the religious principle of the materialists?

Religious principles that are propagated by the materialists are baseless and fallible like a house. (Tattva-viveka 1/9/12)

4.What are the characteristics of selfish and selfless materialists of India and other countries?

The philosophy of attaining material pleasures is of two kinds: the philosophy of selfish material pleasures, svartha-jadananda-vadi, and the philosophy of unselfish material pleasures, nihsvartha-jadananda-vadi.

Those who follow the philosophy of selfish material pleasures think: "Neither God, nor soul, nor afterlife, nor karmic reactions exist. Therefore, concerned only for results visible in this world, let us spend our time in sense pleasures. We don't need to waste our time performing useless religious activities." Because of bad association and sinful deeds, this atheistic philosophy has existed in human society from ancient times. However, this philosophy has never become prominent among faithful, respectable people. Still, in different countries some people have taken shelter of this idea and even written books propounding it. In India the brahmana Carvaka, in China the atheist Yangchoo, in Greece the atheist Leucippus, in Central Asia Sardanaplus, in Rome Lucretious, and many others in many countries all wrote books propounding these ideas. Von Holback says that one should perform philanthropic deeds to increase one's personal happiness. By working to make others happy, one increases one's own happiness, and that is good.

Trying to persuade the people in general, the authors of modern books propounding the philosophy of material pleasure often talk about unselfish material pleasure or doing good materially for others. In India, atheism existed even in ancient days. With great erudition, one philosopher wrote a great distortion of the Vedic teaching. A distortion called the Mlmarhsa-sutra, beginning with the words codana-laksano dharmah, replaces God with an abstract origin, before which nothing existed (apurva). In Greece, a philosopher named Democritus preached this philosophy also. He said that matter and void exist eternally. When these two meet, there is creation, and when they are

separated, there is destruction. Material elements are different only because their atoms are of different sizes. Otherwise the elements are not different. Knowledge is a sensation that comes when something within touches something without. His philosophy holds that all existence is composed of atoms.

In our country also, Kanada in his Vaisesika philosophy taught that the material elements are composed of eternal atoms. However, the Vaisesika philosophy is different from Democritus' atomic theory, for the Vaisesika philosophy accepts the eternal existence of both God and soul. In Greece, Plato and Aristotle refused to accept an eternal God as the only creator of the material world. Kanada's errors are also seen in their views. Gassendi accepted the existence of atoms, but concluded that God created the atoms.In France, Diderot and Lamettrie preached the theory of unselfish material pleasure. The theory of unselfish material pleasure reached its high point in France's philosopher Compte, who was born in 1795 and died in 1857. His impure philosophy is called positivism. It is inappropriately named, for it accepts the existence of matter only, and nothing else.It claims that aside from sense knowledge there is no true knowledge. The mind is only a special arrangement of material elements. In the final conclusion, no origin of all existence can be described. Furthermore, there is no need to discover any origin of the material world. There is no sign that any conscious creator of the material world exists. The thinking mind should categorize things according to their relationships, results, similarities, and dissimilarities. One should not accept the existence of anything beyond matter. Belief in God is for children. Adults know God is a myth. Discriminating between good and evil, one should act righteously. One should try to do good to all human beings.

That is the philosophy of unselfish material pleasure. Thinking in this way, one should act for the benefit of all human beings. One should imagine a female form and worship it. That form is, of course, unreal. Still, by worshiping it one attains good character. The earth, or the totality of material existence, is called the Supreme Fetish, the land is called the Supreme Medium, and the primordial human nature is called the Supreme Being. A female form with an infant in her hands should be worshiped morning, noon, and night. This imaginary female form, which is an amalgam of one's mother, wife, and daughter, should be meditated and worshiped in the past, present, and future. One should not seek any selfish benefit from these actions.

In England, a philosopher named Mill taught a philosophy of sentimentalism that is largely like Compte's philosophy of unselfish material pleasure. In this way

atheism, or secularism, attracted the minds of many youths in England. Mill, Lewis, Paine, Carlyle, Bentham, Combe, and other philosophers preached these ideas. This philosophy is of two kinds. One kind was taught by Holyoake, who kindly accepted God's existence to some extent. Bradlaugh, who was a thorough atheist, taught the other kind.(Tattva-viveka 1/5/8)

5.What is the real nature of the selfless materialists?

The selfish materialists are understood by their name, but actually the selfless materialists are also selfish.(Tattva-viveka Will)

6.Is the philosophy of the selfless materialist devoid of selfishness?

The philosophy of godless secularism was vigorously preached in India by the learned smartas, who cleverly tried to connect God with their philosophy. The self-interest of one person created obstacles for the self-interest of another person. As soon as less intelligent people heard the word selfless, they immediately respected the philosophy of the selfless materialist, with a desire to achieve their own self-interest.

(Tattva-viveka 1/9/12)

7.How much fundamental knowledge do the learned scholars of the Western countries possess?

In the Western countries very few people are civilized and intelligent. In those countries people like Tindale, Haxli, and Darwin are considered very learned. They are supposed to be learned because they can present old topics in a new language. In Bhagavad-gita, which appeared five thousand years ago, the demoniac propensities are described. It is stated therein that the theory of evolution and the theory ol gradual advancement are born from a demoniac nature.

(Religion and Science, Sajjana-tosani 111)

8.Is the atonement prescribed by mundane smartas without duplicity?

Once a smarta-pandita prescribed the candrayana-vrata and other harsh penances to a person who had asked him about the atonement for a particular sin. Hearing this, the person said, "O Bhattacarya Mahasaya, if I must perform a candrdyana-vrata for killing that spider, then your son, who was also implicated in that act, must also perform that penance." Seeing this would be a great calamity for his son, the Bhattacarya Mahasaya turned two or three pages in his big book and said, "Aha! I made a mistake. Now I see. 1'he books state that a dead spider is only a piece of rag. So you need not perform any atonement at all." The atheist smarta-panditas are like that. (Tattva-viveka 1/9/12)

9.What is the fate of persons who follow the philosophy of skepticism?

The philosophy of skepticism ruins its followers, because they are always doubtful of the Absolute Truth. (Tattva-viveka 1/16)

10.What is the position of the modern atheists?

Modern atheists preach philosophies that are illusory and establish themselves as new propounders. They only change the name and form of an old philosophy.

(Tattva-viveka 1/17)

11.What is the conception of mundane transcendentalists?

We meet many so-called panditas who think that they have understood bhakti by their knowledge and intelligence. Some conclude that devotional service mixed with jnana is pure bhakti, and others conclude that devotional service mixed with karma is pure bhakti. They are so proud that if they hear the teachings of Sri Caitanya-caritamrta, they say, "Everyone can make their own conclusion. What is the need to take the conclusion of Caitanya-caritamrta?" These people never come in touch with sad-dharma because they have no desire to know it. The result of performing their own concocted process of devotional service is that they can never relish pure devotion. (Tat-tat-karma-pravdrtana, Sajjana-tosani 11/6)

12.Does morality without faith in God have any value?

Some people accept worldly morality, but they do not accept God. To protect themselves, they say that morality without faith in God is always fearless and dutiful. If one does not accept God, all his worldly morality is useless.(Caitanya-siksamrta 3/3)

13.Have the mundane psychologists or scientists done any good for the world?

Those who have written volumes of books on the subject of psychology, with the help of arguments but without understanding the real form of psychology, have simply poured ghee onto ashes. They labored uselessly and became intoxicated with pride while accumulating name and fame. What to speak of doing good for the people of this world, they have created inauspiciousness.(Sajjana-tosani 8/9)

14.How did Sankaracarya convert fruitive workers and Buddhists to his own philosophy?

Sankaracarya was not satisfied with his brahmana followers, so he introduced ten types of sannyasis, such as Giri, Purl, and Bharatl. With the help of the

physical and mental strength of these sannyasis, Sankaracarya converted the brahmana s who were attached to fruitive activities, and he prepared himself to vanquish the Buddhists. Wherever he failed to convert the Buddhists to his philosophy, he engaged ndgds, naked sannyasis, who used weapons such as spears. Ultimately, he wrote a commentary on Vedanta and thus combined the karma-kanda of the brahmana s with the jndna-kdnda of the Buddhists. In this way, he united both groups. The Buddhist temples were converted into Vedic temples. Out of fear of being beaten, as well as by realizing the insignificance of their own religious practices, the Buddhists helplessly accepted the authority of the brahmana s. The Buddhists who hated being converted took the remnants of their cult and fled to Sri Lanka and Brahmadesa (Myanmar or Burma). The old Buddhists took Lord Buddha's tooth and went to Sri Lanka from Jagannatha Purl. (Krsna-samhita Introduction)

15.Is it proper to accept a living entity or a sannyasi as Lord Narayana?

The MayavadI sannyasis consider themselves Brahman and address each other Narayana. It is the custom of the smartas that if the brahmanas and the householders see a sannyasi, they should offer him obeisances, thinking him to be Narayana. To stop this wrong belief, Sriman Mahaprabhu said that any living entity, including a sannyasi, can never become Krsna, who is full of six opulences. The living entity is only a spiritual spark; therefore he is like a particle of the rays of the sun Krsna. It is improper to offer obeisances to a living entity because one considers him to be Narayana. (Amrta-pravaha-bhasya, Caitanya-caritamrta Madhya 18/ 112 to 116)

16.Do the demigods accept the worship offered by the Mayavadis?

The demigods do not accept the worshipable ingredients and foods offered to them by the Mayavadis because the Mayavadis are infected with the faults of Mayavada philosophy.(Jaiva Dharma Chapter 10)

17.Do the Mayavadis hear, chant, and offer prayers that are pleasing to Krsna?

Mayavadis consider the glories of devotional service, the object of worship, and the Lord's servants as temporary. Their hearing, chanting, serving, and offering prayers, therefore, are felt by Krsna as blows of thunderbolts.(A song from Sarandgati)

18.Is the philosophy of accepting an animal as God pure religion?

A person or a community who worships an animal as God is understood to be following the philosophy of monism, (Caitanya-siksamrta 5/3)

19.To whom alone should one worship?

Mayavadis engage in the worship of five gods: Durga, the sun-god, Ganapati, Siva, and Visnu. At first, there is the material energy (under the control of Durga), then appears the sun, which induces action in the material energy, then appears Ganesa (Ganapati), who confirms the existence of consciousness. Then appears Lord Siva, who is perceived as all-pervading, and finally, Lord Visnu is served. He is the Supersoul, sac-cid-dnanda, incomparable, and beyond the reach of ordinary living entities. From a doubtful person to a learned scholar of spiritual topics, all are eligible to worship the Supreme Brahman. The symptom of actual worship is to make advancement on the path of rdga. One should therefore worship the Supreme Lord, who is sac-cid-dnanda and the controller of all living entities. However, if one remains entangled in other processes of worship, one will never achieve the goal, of life.{Tattva-sutra 47)

20.How do less intelligent people define the role of material nature?

Less intelligent people accept material energy as the doer of everything. However, the learned scholars attribute the killing of Mahisasura, Chandamunda, Sumbha, and Nisumbha to material nature as follows: The word "doer" is attributed to a male or female who performs a particular activity in the material world. For example, the water of the Ganges is the purifier, Calcutta is the giver of happiness, Kali is the destroyer of religious principles, and education is the giver of wealth. In the same way as the Ganges, Calcutta, Kali, and education are the doer, material energy is also the doer. {Tattva-sutra 22)

21.Is the worship of Visnu among the worship of the five gods, not pure Vaisnava religion?

The worship of Visnu that exists in the worship of the five gods, is not pure Vaisnava religion, even though it consists of taking initiation, worshiping Visnu, or even worshiping Radha and Krsna.{Jaiva Dharma Chapter 4)

22.Are the impersonalist sannyasis of Kasi the only Mayavadis?

The sannyasis of Varanasi are famous Mayavadis. The householders who worship five gods and who belong to their cult are also Mayavadis. Although they are initiated into Visnu mantras, they are still called Mayavadis. Even many of those who identify themselves as close to Sri Caitanya Mahaprabhu are Mayavadis. Many cults such as baula and daravesa also fall into the category of Mayavada. {Sajjana-tosani 5-12)

23.What did Sankaracarya say regarding the living entities destination after liberation?

Sri Sahkara is totally silent about the wonderful destination a living entity achieves after his liberation. Those who pass their lives accepting only the external portion of his teachings become distracted from the path of Vaisnava religion.{Jaiva Dharma Chapter 2)

24.What are the principles of Brahmo-dharma propounded by Ram Mohan Raya?

Brahmo-dharma propounded by Ram Mohan Raya is a mixture of Christianity and Hinduism. One can never expect the truth to be established in such,a religion. The followers of Brahmo-dharma learned the superiority of santa-rasa from the Christian religion and foreign logicians, and thus they dare to disregard the other superior rasas such as dasya, sdkhya, vatsalya, and mddhura. The pathetic condition of a person who tries to consider the superiority and inferiority of the rasas without understanding the difference between matter and spirit is the same as the pathetic condition of a person who tries to learn geometry without understanding the difference between an axiom and a postulate. {Sajjana-tosani 8/4)

25.What is the basis of the philosophy of Ram Mohan Raya?

Raja Ram Mohan Raya crossed the gate of the Vedanta, which was a Mayavada construction designed by Sankaracarya, the chosen enemy of the Buddhists and Jains, and chalked his way to the Unitarian form of the Christian faith converted into an Indian appearance.(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

26.What did Sri Bhaktivinoda Thakura say about the ascending process of Ram Mohan Raya's philosophy?

Ram Mohan Raya was an able man. He could not be satisfied with the theory of illusion contained in the Mayavada philosophy of Sahkara. His heart was full of love of nature. Through the eye of his mind, he saw that he could not believe in Sahkara's identity with God. He ran furiously from the bounds of Sahkara to those of the Koran. Even then, he was not satisfied. Next, he studied the pre-eminently beautiful precepts and history of Jesus, first in the English

translations and then in the original Greek, and took shelter under the holy banner of the Jewish Reformer. But Ram Mohan Raya was also a patriot. He wanted to reform his country in the same way as he reformed himself. He knew that truth does not belong exclusively to any individual, nation, or race. Truth belongs to God, and whether at the poles or the equator, man has a right to claim it as the property of his father. On these grounds, Ram Mohan Raya claimed the truths inculcated by the Western Savior as the property of himself and his fellow citizens, and thus he established the Brahmo-samaja independently of what was in his own country in the beautiful Bhagavatam. His noble deeds will certainly secure him a high position in the history of reformers. But then, to speak the truth, he would have done more if he had commenced his work of reformation from the point where the last reformer of India left off.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

27.What is the principal reason of Ram Mohan Raya's opposition to the teachings of Srimad-Bhagavatam?

The Bhagavatam did not attract Ram Mohan Raya. His thought, mighty though it was, unfortunately branched like the Ranigunj line of the railway. From the barren station of Sankaracarya, he did not attempt to go beyond the Delhi Terminus to the great Bhagavatam expounder of Nadia.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

28.What is the worship of matter?

"The sky that exists within the cosmic creation is all-pervading and formless; this is also true of its controller." This is called the worship of matter.

(Tattva-viveka 1/28)

29.Why are the followers of Brahmo-dharma against accepting the lotus feet of a spiritual master?

Fearing that they will be misguided by taking shelter at the lotus feet of a spiritual master, they do not endeavor to obtain his shelter, and even if they happen to meet a bona fide spiritual master, they do not respect him. They give up the shelter of a bona fide spiritual master, because unauthorized

gurus misguide their disciples.{Tattva-viveka 1/28)

30.What is the difference between metaphysical truth and transcendental truth?

Until one realizes the subtle scientific difference between metaphysical truth and transcendental truth, one does not distinguish them when using these terms. Dry speculators find it very difficult to awaken transcendental love of God. Due to an immense amount of piety, one develops attachment for transcendental subject matters; one cannot see the transcendental variegatedness by staying on the other side of the wall in the form of metaphysical arguments.(Sajjana-tosani 6/2)

31.When did the philosophy of Trinity come into being?

Zarathustra is a very ancient philosopher. When his philosophy found no honor in India, Zarathustra preached in Iran. It was by the influence of Zarathustra ideas that Satan, an equally powerful rival to God, made his imaginary appearance first in the religion of the Jews and then in the religion based on the Koran. Then, influenced by Zarathustra's idea of two Gods, the idea of three gods, or a "Trinity" made its appearance in the religion that had come from the Jewish religion.(Tattva-viveka 1/21)

32.How did the philosophy of Trinity spread?

At first, three separate gods were concocted in the philosophy of Trinity. Later,

learned scholars were no longer satisfied with this, so they made a compromise, stating that these three concocted gods were God, the Holy Ghost, and Christ. Also in India, because of an anartha, Lord Brahma, Lord Visnu, and Lord Siva were imagined as separate gods by a particular sect of people. However, scholars of the scriptures have defined these three demigods are one in truth, and thus, they have often instructed not to differentiate between them. {Tattva-viveka 1/21)

33.Is the blasphemy of sanatana-dharma by the Christians reasonable?

One who is at heart a follower of Mohammed will certainly find the doctrines of the New Testament to be a forgery created by a fallen angel. A Trinitarian Christian on the other hand will denounce the precepts of Mohammed as those of an ambitious reformer. The simple reason they criticize each other is that they are of a different disposition of mind. Thoughts have different ways. One trained in the thoughts of the Unitarian Society or of the Vedanta at the Benares School will scarcely find piety in those who beg from door to door in the name of Nityananda, and the followers of Nityananda will find no piety in the Christian. The Vaisnava does not think the way the Christian thinks about the Vaisnava religion. It may be that both the Christian and the Vaisnava will utter the same sentiment, but they will never stop fighting with each other, because they have arrived at their common conclusion by different thoughts. Thus a great deal of unkindness enters into the arguments of pious Christians when they pass their imperfect opinion on the religion of the Vaisnavas.

(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

34.From which philosophy has the tantric philosophy appeared?

There are various opinions regarding the tantras: it cannot be said that they have arisen from a particular philosophy. That which is accepted in one place is rejected in another place. In different places, the Supreme Brahman, material nature, or the living entity are accepted as the doer of everything. In this

philosophy, the living entities are sometimes accepted as false and sometimes as truth. {Tattva-viveka 1/14)

35.What is the real form of the philosophy of tantric power?

The various sadhanas that are described in the tantras— such as lata-sadhana, the ritual of performing illicit sex,panca-makdra-sadhana, the ritual activities of sex and the consumption of wine, flesh, and fish, and surd-sadhana, the ritual of drinking wine, certainly do not appear to be taken from any religious philosophy. They are nothing more than the philosophy of secularism and Comte's concocted philosophy of worshiping women.{Tattva-viveka 1/14)

36.What is the brief history of the birth of Mayavada philosophy?

The philosophy of Buddhism gradually turned into tantric philosophy, and at that time, the Mayavada philosophy was created. This philosophy remained within Buddhism along with the philosophy of Buddhism. But as the philosophy of Mayavada or impersonalism spread, the followers of Buddhism called it covered Buddhism.{Tattva-viveka 1/14)

37. Are the Mayavadis religious?

The Mayavadis are atheists.

{Kathasara, Caitanya-caritamrta Madhya Chapter 6)

38. From where did the philosophy of Saivite come?

In our opinion, the philosophy of Saivite emanated from the Sankhya philosophy of pseudo Kapila. However, there is a great deal of respect for material nature in this philosophy, and therefore ignorant people mistakenly think it is the same as tantric philosophy. In the tantric philosophy, two seeds have been compared to the enjoyer and material nature, but in conclusion, material nature has been accepted as the creator of spiritual variegatedness. (Tattva-viveka 1/14)

39.Why did Buddhism and Jainism spread?

When the ksatriyas and vaisyas of India were extremely disturbed by the supreme rule of the brahmanas and the propagation of godless secularism, the ksatriyas made a group and preached the philosophy of Buddhism, and vaisyas made a group and preached the philosophy of Jainism.(Tattva-viveka 1/13)

40.What is the brief history of Buddhism and Jainism?

According to Buddhism, after many births of practicing kindness and renunciation, one becomes first a bodhisattva and finally a Buddha. In this philosophy by practicing humbleness, peacefulness, tolerance, kindness, selflessness, meditation, renunciation, and friendliness, the soul eventually attains parinirvdna. In parinirvdna the soul no longer exists. In ordinary nirvana the soul continues to exist in a form of mercy. The followers of Jainism say that by practicing kindness and renunciation, and by cultivating all virtues, the soul gradually passes through the stages of Naradatva,Mahadevatva,Vasudevatva,Paravasudevatva, Cakravartitva, and, at the end, attains nirvana, Bhagavattva.

Buddhism and Jainism both accept the following ideas: The material world is eternal. Karma has no beginning, but it does have an end. Existence is suffering, and cessation of existence {parinirvdna) is happiness. Jaimini's karma-mimdrhsd philosophy, which claims to accept the authority of the Vedas, is inauspicious for the living entities. Cessation of existence (parinirvdna) is auspicious for the living entities.Although they are masters of the followers of karma-mimdmsd,

Indra and the demigods are servants of the sages who seek nirvana.(Tattva-viveka 1/13)

41.Is there any philosophy of nirvana like Buddhism and Jainism in the Western countries?

A philosophy of ultimate emancipation or nirvana similar to that of Buddhism and Jainism has been preached in Europe. The people of Europe call this religion Pessimism. There is no difference between Pessimism and Buddhism except that in Buddhism, the living entities are suffering birth after birth and in some lifetime they will accept the process of nirvana, gradually attain nirvana, and then the ultimate nirvana. But the philosophy of Pessimism does not accept reincarnation.(Tattva-viveka 1/13)

42.Did Sri Bhaktivinoda Thakura support any imitator incarnation?

In different places, some people, mostly Mayavadis, were trying to become new Gauraiigas. They created an illusion in people's minds by performing hari-kirtana in disguise. One was Gauranga, one Nityananda, and another Advaita, and thus they made a group and began to perform hari-kirtana. Their main purpose was to create illusion in the minds of ordinary people. The surprising fact was that many people actually thought Sri Gauranga had manifested again because of the way the group displayed symptoms of ecstatic love during the kirtana. Many of the people were educated in English and were very expert in Western literature like Theosophy. Some of them came to us and said "When Gauracandra has personally appeared, why are you, His associate, sitting quietly?"

(Sajjana-tosani 8/1)

43.Are the Khadajathiyas or the followers of the Synthesis philosophy, pure devotees?

As soon as these people see the devotees, tears flow down from their eyes and hairs of their body stand on end. Sometimes, when they discuss the topics of the Lord, they fall unconscious. In a religious assembly, they support religious sentiments. Sometimes, they become fully absorbed in material enjoyment and act like madmen. They are not only committing offenses at the feet of Bhakti-devI by teaching such behavior to other people, but they are also ruining their owii lives.(Sajjana-tosani 8/10)

44.Who are self-deceivers?

Those who call themselves Vaisnavas and make a show of performing kirtana but do not accept initiation are certainly self-deceivers.

(Sajjana-tosani 11/6)

45.Who are hypocrites?

Hypocrites are those who do not accept that devotional service is eternal, but they always display external signs of devotional service. Their goal is to accomplish some remote purpose.(Caitanya-siksamrta 3/3)

46.Who are sinful and cheating on the pretext of being an acarya?

Pseudo ascetics and hypocrites give others mantras and pretend to be acaryas, but they engage in various sinful activities. Detached Vaisnavas must develop extremely pure characteristics.(Sajjana-tosani 5/10)

47.Who are imposters?

Those who put on external signs of religion but do not follow the religious principles are imposters. There are two types of imposters: cheaters and fools, and cheaters and cheated. (Sajjana-tosani 10/11)

48.What are the characteristics of cheaters who imitate successful yogis?

Some cheaters dress themselves as successful yogis and thus cheat the world. They search after sensual happiness and try to increase their own glories by living their lives as yogis. Because chanting the holy names of Hari is the constitutional duty of the devotees of Krsna, the cheaters artificially preach the principles of kirtana, and they act whimsically in regard to the fruitive and religious activities of real yogis. They engage in various material enjoyments and create illusion in the minds of ordinary people, but these material activities cause their own downfall. They artificially cry and fall unconscious during kirtana, and they become more materialistic than ordinary people. They become proud of being devotees, on account of accepting the dress of a Vaisnava and the signs of the renounced order of life. They can therefore never approach the pure Vaisnavas, and they take shelter of and associate with worldly abominable people. Even though they are averse to glorifying the qualities of Krsna, they sometimes manifest artificial symptoms of ecstatic love, such as shivering while dancing in the kirtana. Day by day, these activities become the object of their enjoyment.(Bhajandmrtam)

49.What is the most harmful association in the world?

There is no worse association in the whole world than that of a dharmadvdji. One should rather associate with sense enjoyers. Being deceitful, the dharmadvdjis take on the appearance of devotees with a desire to cheat everyone, and to fulfill their crooked desires, they cheat the foolish by helping them in their rascaldom. Some of the dharmadvdjis become gurus and others become disciples, and by trickery, they accumulate wealth, women, false prestige, and material assets. If one gives up the association of crooked hypocrites, one can honestly engage in devotional service. (Sajjana-tosani

10/11))

50.Is the endeavor of the sinful living entities against the system of varnasrama beneficial?

To preach religious principles without respecting the varnasrama system or the sannyasis engaged in devotional service is extremely harmful. The endeavors against the varnasrama system by impersonalists, whimsical devotees, and various unauthorized sampradayas, such as nedd, baula , karttdbhaja, daravesa, kumbhapaiya, ativddi, are also extremely harmful.(Caitanya-siksamrta)

51.What is the harm if persons who follow pseudo religion identify themselves as brahmacaris, sannyasis, and paramahamsas?

Nowadays, being involved in various pseudo religions, many people identify themselves as brahmacaris, sannyasis, and paramahamsas, and thus they destroy the religious principles of the Aryans.{Sajjana-tosani 10/7)

52.By accepting any philosophy as Mahaprabhu's philosophy can one obtain the teachings of the Lord?

Many times, because of bad karma, miscreants of various unauthorized cults, such as pseudo religion and irreligion, say that they preach the teachings of Sri Caitanyadeva. Being absorbed in material enjoyment and not having the ability to discriminate, many people accept those unauthorized cults as the line of Mahaprabhu, and thus they are cheated from receiving the actual instructions of the Lord. (Caitanya-siksamrta)

53.Is the baula philosophy similar to the Vaisnava philosophy?

The philosophies of the baulas, sahis, nedas, daravesas, karttabhajas, and ativadis are those of nondevotees. Their instructions and activities are most incoherent. Many people lose respect in Vaisnavism by discussing these philosophies.(Prema-pradipa Chapter 6)

54.Was the baula philosophy propounded by Sri Sanatana Gosvami or Sri Viracandra Gosvami?

The form in which the baula philosophy is seen at present is totally opposed to the scriptures. There are two types of instructions on devotional service that are found in the sastras: vaidhi and raganuga. The baula s do not follow any limbs of vaidhi-bhakti; they engage in various improper activities on the pretext of raganuga-bhakti. It is very hard to say who started the baula philosophy. Sometimes the baula s claim Sri Sanatana Gosvami and sometimes Sri Viracandra Gosvami as their propounder. Actually neither Sri Sanatana Gosvami nor Viracandra Gosvami ever thought of the sinful path of the baulas. (Sajjana-tosani 4/4)

55.Is dressing in an uncivilized way approved by Sriman Mahaprabhu?

With a desire to receive Mahaprabhu's mercy, Sri Sanatana saw the Lord's sweet form. At that time, Sri Sanatana had a moustache and beard. Baula s use this as a reason for their keeping a moustache and beard. But, after seeing Sri Sanatana, Mahaprabhu embraced him and immediately instructed him to shave. At that time, therefore, the baula s' reason for keeping a beard and moustache was cut by the sharp razor of the barber.{Sajjana-tosani 2/7)

56.Do the baula s belong to the disciplic succession of Sri Caitanya's followers?

The baula s can never be identified as Vaisnavas belonging to the line of Sri Caitanya's followers. {Sajjana-tosani 2/7)

57.Do the groups, like sahi and daravesa, belong to the line of Sri Caitanya's followers? If not, then who are they?

Since Sanatana was addressed as a fakir, persons who belong to various unauthorized groups, such as sahi , daravesa, caranapali, and dulalcandi, dress themselves as Mohammedan mendicants and often act like them. In this way, they claim to be Vaisnavas belonging to the line of Sri Caitanya.If someone asks them, "Why do you dress and almost behave like Mohammedan mendicants but identify yourselves as Vaisnavas belonging to Sri Caitanya-sampradaya?"

In answer, they say, "Sanatana Gosvami was a Mohammedan mendicant." But when Mahaprabhu had Sanatana shave his moustache and beard, and ordered him to dress as a Vaisnava, the authenticity of the sahi , daravesa, caranapali, and dulalcandi was put to an end. For this reason the followers of sahi and daravesa can never become Vaisnava followers of Sri Caitanya; rather they should be known as belonging to the Mohammedan religion. {Sajjana-tosani 2/7)

58.Are the following terms right and prestigious for the Vaisnava religion: Vaisnava-vamsa (Vaisnava dynasty), Vaisnava-jati (Vaisnava caste), and Vaisnava-acarya-vamsa (dynasty of the Vaisnava acarya)?

There cannot be a Vaisnava-vamsa. There is no guarantee that every descendant of a particular dynasty will become a Vaisnava. We are seeing many rogues take birth in various Vaisnava families, and they are acting like demons. Whereas many great people have taken birth in the family of dog-eaters and Mohammedans, and have become Vaisnavas on the strength of pure devotional service. Many non-Vaisnavas are found in the families of Vaisnava dedryas. On the other hand, many Vaisnavas have taken birth in the family of gross nondevotees. The prestige that is given to the caste Vaisnavas and descendants of Vaisnava dedryas does not increase the glories of the Vaisnava religion; rather the audacity of non-Vaisnavism is increasing.{Sajjana-tosani 9/9)

59. Is the sahajiya religion a Vaisnava religion?

An abominable sect known as sahajiya is secretly being followed in many parts of Bengal. The activities of this cult are extremely sinful. They do not follow sahajiya-dharma or spontaneous duties that are mentioned in the sastras. The spontaneous duties of the pure spirit soul are to engage in the transcendental service of Krsna. These duties are spontaneous for the soul, and they manifested at the same time as the soul, but they are not spontaneous when the soul is materially conditioned.

The cheaters and the cheated have turned their pure love of Krsna into mundane spontaneous activities by the meeting of man and woman. Actually pure love is not like that. For a soul in its constitutional position, the contact of a material male and female body is extremely abominable and improper. The cult that is being advertised at present as sahajiya-dharma is against all the scriptures. {Sajjana-tosani 4/6)

60.For what purpose was the process of begging alms introduced? What is the present condition of this process?

Begging alms was first introduced for the benefit of pure Vaisnavas. But how it has become a business. The hypocrite Vaisnavas and Vaisnavis, deciding not to earn their food by any work in the world, have taken to begging alms.{Sajjana-tosani 6/3)

61.How did the process of begging alms become spoiled?

Seeing that the Vaisnavas did not agree to accept alms, useless men and women took advantage of the profession of begging alms.{Sajjana-tosani 6/3)

62.Do pure Vaisnavas approve of hearing hari-kirtana from the mouths of professional singers?

Professional singers have neither associated with real sadhus nor properly understood the Vaisnava conclusion. Their words therefore strike the ears of Vaisnavas like thunderbolts.{Sajjana-tosani 6/2)

63.Is illicit association with women approved by Sriman Mahaprabhu or Vaisnava religious principles?

The temples of Navadvlpa-mandala became polluted by persons like Govinda dasa Babaji. Fearing such faults, our beloved Lord Sri Gaurangadeva rejected Junior Haridasa from the Vaisnava society. Even after seeing His action, do the hypocrites not become afraid? (Sri Visnupriya magazine Vol. 1)

64.What was the condition of Gaura-mandala during the time of Sri Bhaktivinoda?

Conclusions against Vaisnava philosophy have spread everywhere. Some people promote Mayavada philosophy as Vaisnava philosophy. Some people mix impersonalism and secularism with a portion of pure religious principles and present a perverted Vaisnava religion. Those who are sober Vaisnavas remain as kanistha-adhikdrls as defined in the Srimad-Bhagavatam, beginning with the words arcayam eva haraye. There is a definite absence of intelligent pure Vaisnavas. The same condition that a living entity is put in if he does not have a teacher is being faced by Gaura-mandala. {Sajjana-tosani 6/2)

65.How was the Vaisnava religion accepted during the time of Sri Bhaktivinoda Thakura?

The age of Kali is so formidable that it does not allow pious activities to go on for long. When the three acharyas (Sri Srinivasa Acarya, Sri Syamananda

Prabhu, and Sri Narottama dasa Thakura) and their followers (such as Sri Govinda dasa) disappeared from this world, immediately the supreme religious principles began to vanish again. Gradually pure devotional service began to disappear from the land of Gauda. The descendants of the acarya families began to act like authorized preachers of various religions, no matter whether they were Vaisnavas, saktas, or karma-kdndls. As a result, the pure Vaisnava religion inaugurated by Sri Gauraiiga, Sri Nityananda, and Sri Advaita gradually disappeared from sight. On one side, the revolution of the acharyas was going on, and on the other, disturbances created by baulas, sahajiyas, and others gradually increased. That is why a pathetic condition of Vaisnava religion is found even today.{Sajjana-tosani 6/2)

66.After the disappearance of Sriman Mahaprabhu what revolution took place in the world of the Vaisnavas?

After the disappearance of Sriman Mahaprabhu, there was some commotion within the Vaisnava society. Since there was no qualified candidate in the line of Mahaprabhu at that time and since various ideologies entered the philosophy of Vaisnavism, the land of Gaudadesa became bereft of the administration of an acarya. Due to His independent nature, Sri Vlracandra Prabhu could not bring all of Gauda-mandala-bhumi under His control. At the same time, there was great confusion among the sons of Sri Advaita Prabhu. Gradually the associates and devotees of Mahaprabhu began to disappear. Taking this opportunity, many preachers of unauthorized sects, such as baula , sahajiya, daravesa, and sani, began to spread their ideologies at different places. Taking advantage of the faith that the people had in the names of Sri Caitanya and Nityananda, these preachers of unauthorized cults began to spread their evil teachings to the unfortunate living entities.

Sri Jiva Gosvami was the only and undisputed Vaisnava acarya at that time. Although he was a resident of Vraja, on hearing the pathetic condition of Gauda-mandala, he became extremely distressed and immediately sent Sri Srinivasa Acarya, Sri Narottama dasa Thakura, and Sri Syamananda Prabhu to Bengal as acharyas to teach religious principles. He also arranged to send many conclusive writings of the Lord's associates. By the will of Mahaprabhu, all these books were stolen on the way. Having no books with them, they began to preach

the pure principles of Vaisnava religion on the strength of their own bhajana. (Sajjana-tosani 6/2)

67. Which persons tried to eliminate pure devotional service after the disappearance of Sriman Mahaprabhu?

After the disappearance of the transcendental pastimes of Sri Gaurarigadeva, various unauthorized sampradayas such as baula , karttdbhajd, and sahajiya as well as the smarta-brahmana s and impersonalists tried their best to pollute the Vaisnava religion on the pretext of supporting it. Even today there is no lack of such people. Gradually the number of these classes of people is increasing. It is extremely unreasonable and nondevotional to say that Haridasa Thakura was a mercy brahmana , that Sri Isvara Puri belonged to a brahmana or sudra family, and that nobody except a brahmana is qualified to teach the philosophy of Vaisnavism. These activities have not enhanced devotional service. Therefore these activities are not respected by the devotees. (Sajjana-tosani 11/10)

68.What is the duty of a devotee during a crisis, especially when an incarnation of the Lord disappears from the world?

A practitioner is prone to falldown when various deceptions surface after the disappearance of an incarnation of the Lord. It is a limb of devotional service for a practitioner to remain careful of these deceptions.(Bhajandmrtam commentary)

69.Who is the servant of Kali?

One can worship Krsna with the Gaura mantra and Gaura with the Krsna mantra. They are all one. Anyone who differentiates between Them is extremely ignorant and a servant of Kali.(Jaiva Dharma Chapter 14)

70.Why do many people call pseudo-Vaisnavism pure Vaisnavism?

Due to the influence of Kali many people, not understanding the principle of pure Vaisnavism, call pseudo-Vaisnavism pure Vaisnavism.

(Jaiva Dharma Chapter 4)

71.Is there any approval of associating with women in the religion of Mahaprabhu?

All living entities are female by nature; still junior Haridasa was rejected by the Lord for his offense of conversing with a woman. Distorting the real meaning of the above phrase that "all living entities are female," cunning people create various methods for gratifying their senses. Saintly persons and Vaisnavas should ignore them. A householder associating with his wife is not a limb of devotional service. Such association is accepted only for the sake of maintaining family life. {Sajjana-tosani 5/6)

8 Sri Gaurasundara

1.What is the difference between Sri Caitanya and other ordinary teachers?

If one very carefully and impartially discusses the characteristics, instructions, and scriptural conclusion of Sri Mahaprabhu Caitanyadeva, one will be compelled to accept Him as sarvacarya or the supreme authority of everything. All the dcaryas who belong to the authorized sampradayas are subordinate to Him. Although Sri Caitanyadeva is the indwelling Supersoul of all living entities, He has personally manifested before them. Therefore all living entities

should become free from material bondages and drink the nectar of freedom from the lotus feet of Sri Caitanyadeva.(Tattva-sutra 49)

2.Who came first, Sri Krsna or Sri Caitanya?

Sri Krsna and Sri Caitanya are eternally manifested. It is hard to say who manifest first and who manifest second. First Caitanya was there, then He became Radha and Krsna, and again this combination of Radha and Krsna manifested as Caitanya. The conclusion of this statement is not that one manifested before and the other manifested later, but both manifestations are eternal.(Jaiva Dharma Chapter 14)

3.Are Krsna and Gaura, separate truths? What are the differences between Them?

Krsna and Gaura Kisora are not separate truths; both of Them are the shelter of madhurya-rasa. The only difference is that in madhurya-rasa there are two divisions: madhurya (sweetness) and auddrya (magnanimity). When the presence of madhurya is prominent, the Lord manifests as Krsna, and when the presence of auddrya is prominent, the Lord manifests as Sri Gauranga. (Jaiva Dharma Chapter 17)

4.Why is Gauranga known as a covered incarnation?

In the age of Kali, the incarnation of the Lord distributes the rarest love of God through the process oiklrtana. Because love of God is rare, Lord Gauranga, the best among the Lord's incarnations, is unknown to ordinary living entities. (Rasika Ranjana commentary on Bhagavad-gita 4/8)

5.What are the combined forms of Gauranga on the path of arcana and bhajana?

On the path of arcana, Sri Gauranga is worshiped with Visnupriya, and on the path of bhajana, Sri Gauranga is worshiped with Gadadhara.

(Jaiva Dharma Chapter 14)

6.Is Sn Gaura a paramour?

Know for certain that Sri Nimai is directly the son of Maharaja Nanda. Do not consider Him separate from Krsna. Do not think that because He incarnated in Navadvipa and exhibited separate pastimes to demonstrate the process of bhajana that He is therefore Navadvipa-nagara or the paramour of Navadvipa. If you think in that way, you will ruin your bhajana; your bhajana should be in the mood of Vraja.(Jaiva Dharma Chapter 39)

7.What is the difference in worshiping Krsna by following or by not following in the footsteps of Gauranga?

Anyone who worships Krsna without first chanting the holy names of Gaura, attains Krsna after a long, long time. Whereas a person who chants the holy names of Gaura, immediately attains Krsna because such a person is free from all offenses.(Navadvipa-mahdtmya Chapter 7)

8.Unless one takes shelter of Gaura, one cannot worship Sri Radha Govinda properly. Does this mean that the worship performed by previous acharyas was incomplete?

Unless one worships Krsna by taking shelter of the lotus feet of Sri Gaurangadeva, one cannot achieve the ultimate goal of life. Before the advent of Sri Gauranga, many great personalities like Sriman Madhavendra Puri performed their bhajana, which was full of love of God. Although Sri Gaurangadeva had not externally manifested at that time, nevertheless, their

hearts were filled with His sentiments.(Sajjana-tosani 11/6)

9.Why is it a disturbance to worship Gaura but neglect Krsna, or to worship Krsna but neglect Gaura?

The unfortunate situation is that those who have resolved to give up the worship of Krsna to worship Sri Gauranga do not follow the order of Sri Gauranga. There is no difference between Gaura and Krsna. Some people think that by taking shelter of Gauranga's lotus feet they do not need to remember Krsna. We can understand that such persons think Gaura and Krsna are different. There is no difference between the pastimes of Krsna and Gaura; they are the same. In the pastimes of Krsna, the object of worship is exhibited, whereas in the pastimes of Gaura, the process of that worship is exhibited. Worshiping without the object and simply following the process can never become complete. The more one studies the characteristics of Sri Gauranga, the more one develops love for the pastimes of Krsna. And the more one studies the pastimes of Krsna, the more one remembers the pastimes of Gaura. One can never relish Krsna without Gaura, and one can never relish Gaura without Krsna. When someone firmly believes that Sri Gauranga is the supreme worshipable Lord, the Krsna pastimes of Sri Gauranga fully manifest to such a person. Although these topics are most confidential, I have to disclose them with great distress. Some wicked people propose, "We will worship Gaura but we will not remember Krsna" or "We will worship Krsna but we will not remember Gaura." This is most unfortunate. (Sajjana-tosani 11/6)

9 Energies of Sri Gaura

1.In what manner does Sri Laksmipriya love Sri Gaurasundara?

LaksmI is the eternal consort of the Supreme Lord, and the Supreme Lord is the eternal husband of LaksmI. Therefore the eternal love that exists between Them is natural.(Amrta-pravaha-bhasya, Caitanya-caritamrta Adi 14/64)

2.Who is Sri Visnupriya?

Sri Visnupriya is the Lord's combined energies of hladini and samvit. In other words, she is the personification of devotional service. She appeared during the advent of Sri Gaura to assist Him in preaching the holy names of the Lord. Just as Sri Navadvlpa, which consists of nine islands, is the personification of the nine types of devotional service, similarly, Srimatl Visnupriya is also the personification of the nine types of devotional service.
(Jaiva Dharma Chapter 14)

3.What is the harm if one does not worship Sri Visnupriya?

If one gives up the worship of Visnupriya, one cannot claim to be a devotee of the Lord.(Sajjana-tosani 4/4)

4.What are the symptoms of persons who disrespect Sri Visnupriya-devi?

Those who separate themselves from Sri Visnupriya certainly separate themselves from devotional service. As ignorant bhattacharyas make a partition between themselves and the goddess of learning, similarly so-called Vaisnavas, who are devoid of devotional service, also make a partition between themselves and Sri Visnupriya.(Sajjana-tosani 4/4)

5.Does Sri Bhaktivinoda view Sri Gaura-Gadadhara as Sri Radha-Madhava?

O my dear fresh youth Gauranga! O enchanter of my mind! When will You mercifully appear before me in the forest of Godrurha? When will You appear inside Ananga-sukhada-kufija with Gadadhara on Your left? Your bodily hue will be golden, Your hair will be curly, and You will be dressed as an expert dancer. Thereafter You and Gadadhara will transform into the beautiful forms of Radha-Madhava. Wearing an attractive flower garland around Your neck, You will dance with the gopis. Then Anahga-manjari will catch hold of the hands of this maidservant and offer her at Your lotus feet. I will see the sweet beauty of the divine couple to the satisfaction of my eyes.
(Kalyana-kalpataru)

6.What is the identity and service of Sri Svarupa, who is the energy of Sri Gaura, and Sri Raghunatha, who is very dear to Sri Svarpa?

Sri Svarupa Gosvami is Lalita-devi. Sri Raghunatha dasa Gosvami entered into her group and offered confidential service to the Lord of Vraja.
(Amrta-pravaha-bhasya, Caitanya-caritamrta Antya 6/241)

7.What confidential service did Sri Svarupa offer to Sri Gaura?

Svarupa Gosvami was very expert in the scriptures and proficient in the art of music and singing. Realizing Svarupa Gosvami's expertise in singing, Sriman Mahaprabhu gave him the name Damodara. When the name Svarupa, which was given to him by his sannyasa guru, was added, he became famous as Damodara Svarupa. He composed a book of music called Sahglta-ddmodaru.
{Amrta-pravaha-bhasya, Caitanya-caritamrta Madhya 10/116)

8.The unalloyed devotees of madhurya-rasa have taken shelter of the holy names of the Lord. Who is their spiritualmaster?

O Hari! Sri Rupa Gosvami, in the form of my spiritual master, instructed me through my ears, "Take my words and pray at the feet of the holy name. By singing the Lord's holy name you will achieve love of God." (Sarandgati)

9.What is the truth of Sri Rupa, the energy of Sri Gaura?

When will I approach Sri Rupa-manjarl to learn the mellows of devotional service? I will happily reside on the bank of Radha-kunda under her subordination.
(Gitavali)

10.Where do the associates in gaura-lild and krsna-lila reside?

There are two divisions in the original abode of Vrndavana. They are called Krsna-pitha and Gaura-pitha. In Krsna-pitha, eternally-perfect and ternally-liberated associates, who enjoy the mood of madhurya with a little audarya, associate with Krsna. The same eternally-perfect and eternally-liberated associates, who enjoy the mood of audarya with a little madhurya, are found in Gaura-pitha. Sometimes these associates expand to enjoy pastimes with the Lord in both plthas and sometimes they remain at one pltha in their original form and do not stay at the other pltha. While executing sadhana, those who worship only Gaura will serve only at Gaura-pitha after they achieve perfection; those who worship only Krsna will live at Krsna-pltha; and those who worship Krsna and Gaura will assume two bodies and simultaneously reside at both the plthas. This is the supreme mystery of Gaura Krsna's philosophy of acintya-bhedabheda.
(Jaiva Dharma Chapter 17)

11.How did Mahaprabhu propagate His teachings?

The specialty of Sriman Mahaprabhu's pastime is that He preached His different teachings through His different devotees, who were expert in their respective types of devotional service. (Hari-nama-cintamani)

12.What services did Sri Gaurasundara entrust upon His different associates?

Sriman Mahaprabhu ordered Sri Svarupa Damodara to preach about the worship of the Lord through loving devotional service. According to the Lord's order, Sri Svarupa Damodara composed his kadaca, writing, in two parts. He described worshiping the Lord in the mood of transcendental mellows. In the first part, he described the internal path and in the second, the external path. He taught the internal path to Sri Raghunatha dasa Gosvami, who revealed it in his own books, and the external path to Srimad Vakresvara Gosvami. Sriman Mahaprabhu empowered and ordered Sri Nityananda Prabhu and Sri Advaita Prabhu to preach the glories of the Lord's holy name. He empowered and ordered Sri Rupa Gosvami to reveal the science of the mellows of devotional service. He ordered Sri Sanatana Gosvami to preach about vaidhi-bhakti and its relationship with ragdnuga-bhakti. He also ordered Sri Sanatana Gosvami to establish the relationship between the manifest and the unmanifest pastimes of Gokula. Through Sri Nityananda Prabhu and Sri Sanatana, Sriman Mahaprabhu empowered Sri Jiva Gosvami to establish the science of sambandha, abhidheya, and prayojana. (Jaiva Dharma Chapter 39)

13. Do the devotees of Sri Gaura know the difference between aisvarya and madhurya-rasa?

The servants of Sriman Mahaprabhu know very well about the subtle differences between the mood of servitorship to Narayana that is mixed with aisvarya (opulence) and the mood of servitorship to Krsna that is mixed with madhurya (sweetness).(Sajjana-tosani 7/3)

10 Abode of Sri Gaura

1.Is there any difference between Sri Gauda-mandala and Vraja-mandala?

I will not differentiate between the residents of Gauda and Vraja. In this way, I will always reside in Vraja, see the actual form of the dhama, and become.a maidservant of Radharanl.(Saranagati)

2.Why have Navadvipa, Vraja, and Goloka manifest differently even though they are one in truth?

Navadvlpa-mandala, Vraja-mandala, and Goloka are one indivisible truth. They have manifest differently because of their unlimited different loving sentiments. (Brahma-samhita 5/5)

3.What pastimes does Lord Krsna perform in Goloka, in Vraja, and in Svetadvipa?

Goloka, Vrndavana, and Svetadvipa are the interior of the spiritual sky. In Goloka, Krsna performs His svaklya pastimes, in Vrndavana His parakiya pastimes, and in Svetadvipa the remainder of His pastimes. In truth, there is no difference between Goloka, Vrndavana, and Svetadvlpa. Sri Navadvipa is nondifferent from Svetadvlpa, and it is also nondifferent from Vrndavana. {Jaiva Dharma Chapter 14)

4.Why is Navadvipa called the abode of audarya?

Because Sri Gauracandra appeared in Navadvipa, it is the crest jewel of all holy places. Offenders are punished at other holy pilgrimage places, but they are purified in Navadvipa-dhama. Examples of this are the two brothers Jagai and Madhai, who committed great offenses yet still received Nitai-Gaura. {Navadvipa Mahatmya Chapter 1)

5.When can one see the nature of the spiritual abode?

Through eyes affected by material illusion, one will see only a small house, some earth, water, and a few articles. Nevertheless, if maya becomes merciful and lifts her covering, one will see a vast spiritual dwelling.{Navadvipa-bhava-taranga Verse 11)

6.Why is Godruma nondifferent from Nandagrama?

Godrurha is nondifferent from Nandlsvara, the home of Nanda Maharaja and the cowherd men. Gauranga performs various pastimes there. Having eaten some milk products at a cowherd's house, Nimai goes with His gopa friends and herds the cows.{Navadvipa-bhava-taranga Verse 44)

7.How do the devotees of Gaura hanker to reside at Godruma?

I do not want to reside at Kasi or offer obeisances to the forefathers at Gaya. I reject liberation and the four objectives of life. I am not afraid of going to hell or suffering in the material world if, by the mercy of the Lord, I get an opportunity to live in Sri Godruma.{Navadvipa-sataka Verse 100)

8.What prayer do the devotees of Gaura make to Koladvipa?

O Koladvipa, please be merciful to this worthless person. Kindly allow me to reside in Navadvipa among the devotees, and give me the right to the wealth of the pastimes of Gauranga. He is my Lord in life and in death.{Navadvipa-bhava-taranga Verse 75)

9. Where is the place where offenses are nullified?

The present city of Navadvipa, formerly known as the village of Kuliya, is situated on the western bank of ancient Navadvipa. This is the place where the offenses of Devananda Pandita and Gopala Capala were nullified. In those days, one had to cross a branch of the Ganges to go from Vidyanagara to Kuliya, and to go from Kuliya to Navadvipa, one had to cross the main river of BhaglrathI [another name of the Ganges]. Even today, one can see the ruins of those places, such as Cinadahga, which was formerly situated in Kuliya and is now known as Kolera Gahja. {Amrta-pravdha-bhasya, Caitanya-caritamrta Madhya 1/151)

10.At which forest of Vraja did Sri Bhaktivinoda Thakura see the village of Campahatta?

In Campahatta village is a campaka forest from which the gopi Campakalata gathers flowers to make garlands for Radha and Krsna. This place is nondifferent from Khadiravana in Vraja, where Krsna and Balarama take rest.{Navadvipa-bhava-taranga Verse 78)

11.At which forest did Sri Bhaktivinoda Thakura see the island of Modadruma?

The forest of Modadruma is nondifferent from Sri Bhandiravana in Vraja, where the birds and beasts are all spiritual entities.

{Navadvipa-bhava-taranga Verse 110)

12.What blessings did Sri Bhaktivinoda Thakura bestow upon the residents of "the world of Kali," Calcutta?

O brothers of Calcutta! You are glorious because you are living in a place that used to be the village called Varahanagara. Because Sri Gauranga performed His pastimes there, that place is nondifferent from Sri Vrndavana. Because Bhagavata Acarya, a most intimate associate of Sri Gauranga, performed his devotional service there, it is an auspicious place. O devotees who live in Calcutta! When will we become absorbed in chanting the holy names of Krsna together in the transcendental grooves of Syama-manjari? It is most unfortunate that we abandon gold in our own yard and search for gold in other countries. (Sajjana-tosani 9/12)

11 Sri Mayapura

1.What is the nature of Sri Mayapura?

The great holy place of Mayapura is a manifestation of Sri Gokula in this age of Kali, and it is extremely potent. As Paurnamasi is in charge of Vrndavana, so Sri Praudamaya (popularly known as Podama) is in charge of Mayapura. Among the seven great holy places, such as Ayodhya, Haridwara, and Maya, there is a holy place known as Mayatlrtha situated at Haridwara and Gaudadesa. The influence of Mayatirtha is such that even some sinless Muslims who live there proudly consider our beloved Lord Gauranga as their own Lord and treat the devotees of Gauranga as their friends.(Visnupriya Palll Magazine Vol. 1)

2.How eager was Sri Bhaktivinoda Thakura to discover the land of Gauranga's birth?

Poor sinful persons like us have become extremely eager to see the places of the pastimes of the Lord and His associates. When the devotees of Vraja became very eager to see the places of Sri Krsna's pastimes, Sri Caitanyadeva, who is the ocean of mercy, empowered Sri Sanatana Prabhu and showed him the two paddy fields of Sri Radha-kunda and Sri Syama-kunda. Now, by the mercy of Sri Sanatana Gosvami, everyone is relishing the glories of these two holy places. O dear devotees of Gauranga who are present today, such as Sri Jagannatha dasa, we fall at your lotus feet and pray with folded hands that you take the position of Sri Sanatana Gosvami and ascertain the places of Sri Mayapura. You are our spiritual master; to whom else will we pray? (Visnupriya Palli Magazine Vol. 1)

3.What instructions did Sri Bhaktivinoda Thakura receive in this regard?

I felt that I was spending my days uselessly. I did not accomplish anything. I thought, "I will build a cottage in a secluded place in the forest on the banks of the Yamuna in Mathura and Vrndavana, and then I will worship Krsna."
Once, in the course of my work, I went to Tarakesvara. When I slept at night, the Lord appeared and said to me, "Are you planning to go to Vrndavana? What did you do about the work that is pending near your house in Navadvipa?" (Biography of Thakura Bhaktivinoda)

4.How did Sri Mayapura manifest?

Every Saturday I went to Navadvipa and searched for the places of the Lord's pastimes, but I did not find anything so I felt great distress. At that time, the

people of Navadvipa were simply interested in filling their bellies, and they did not make any endeavor to find the places of the Lord's pastimes. One evening, myself, Kamal, and a clerk went up on the roof and were looking around. I saw a brightly shining building on the other side of the Ganges, on the northern side. The next morning, I went up to the roof of the queen's house and carefully looked at that place, and I noticed that there was a palm tree on that very site. When I inquired from some people,they said that place was known as Ballaladighi where the remains of Laksmana Sena's palace were still present.

The following Monday, I went back to Krsnanagara and then returned to see Ballaladighi on Saturday. Again I saw that wonderful vision. That night and the next morning I walked to see that place. After inquiring from the old people who lived there, I understood that it was the birthplace of Sriman Mahaprabhu. I gradually visited all the nearby villages, which are described in Bhakti-ratnakara of Sri Narahari Thakura and Sri Caitanya-bhdgavata of Sri Vrndavana dasa Thakura. Thereafter, at Krsnanagara, I composed the book Sri Navadvipa-dhama-mahatmya and sent it to Calcutta for printing. When I explained all these things in detail to Dvarika Babu, an engineer from Krsnanagara, he understood my desire and drew a map of Navadvipa-mandala. This map was printed inside the book Sri Navadvipa-dhama-mahatmya in a simplified form. (Biography of Thakura Bhaktivinoda)

5.What was Sri Bhaktivinoda's desire regarding Sri Mayapura?

There is a beautiful place on the southern corner of Ballaladighi, where a beautiful temple can be built, and the worship of the Deities of Sri Gauranga, Visnupriya, and Sacimata can be performed. As well as Deity worship, various other activities can be performed, such as providing a guesthouse for pilgrims. A huge festival in March-April and the protection of the Lord's birthplace can easily be carried out.(Visnupriya Palli Magazine Vol. 1)

6.In whose heart did the desire to revive Sri Navadvipa parikrama first appear?

It is the custom that Navadvipa-parikrama should begin from Sri Mayapura. At present there is no place in Mayapura where pilgrims can spend the night. The duty of rich householder Vaisnavas is to build a huge column at the birthplace of Sriman Mahaprabhu immediately. A huge flag and a bright light should be placed on top of this column to mark Sri Jagannatha Misra's house. (Visnupriya Palli Magazine Vol. 1)

7. What is the history of Sri Mayapura?

The small villages of Sri Gahganagara and Bharadvaja Tila belong to Antardvipa. The school of Sri Gahgadasa Pandita was situated in Gahganagara. The tract of land that is found on the northeastern side of Mayapura has been there since the time of Srlnivasa Acarya Prabhu, as described in Bhakti-ratnakara. From there one can see the place Suvarna Vihara. It is stated in the tantra that this is where Lord Brahma, the creator of the universe, performed austerity. Long ago, a small river called Bagdevi flowed through Antardvipa and the eastern portion of Mayapura, down to the Ganges. At that time, the temple of Praudha Maya was situated on the bank of the Bagdevi. Students used to first take bath in the river, and after presenting their credentials in the Praudha Maya temple, they received their academic degrees. A little southeast of Sivadoba, the dry riverbed of the Bagdevi can still be found.
(Visnupriya Palli Magazine Vol. 1)

8. Did Sri Bhaktivinoda exhibit intense eagerness to discover the lost places of Sri Gaura's pastimes?

O devotees! Give up other desires and thoughts for now and try to discover the lost places of this great tirtha. Your research will not be as difficult as the research undertaken by astrologers like Bhaskaracarya and Aryabhatta. They were mundane scholars. Therefore, while researching material subjects, they

were forced to undergo various difficulties, such as inventing many material machines. O devotees who are mad after Nityananda! You do not belong to this world. If you wish, you can easily do everything. If you only once fall at the lotus feet of Lord Nityananda and pray, you can obtain the transcendental abode of Svetadvlpa, just as you can get a myrobalan fruit in your hand. If you cry while rolling on the surface of Pahca-tattva's spiritual abode and exclaim, "O Gauranga! O Visnupriya! O Lord Nityananda! O Lord Advaita! O Gadadhara! O Srinivasa!" then Sri Panca-tattva will mercifully show you all the places. O Vaisnavas! Do not wait any longer.(Visnupriya Palli Magazine Vol. 1)

9.When the birthplace of Sri Gaura was discovered, how envious were the professional traders of religion?

When ancient Navadvipa was discovered, the people of modern Kuliya, Navadvipa, became very envious. They began to say so many things and showered various abusive words on the devotees of Gauranga. But those who have surrendered their body and mind at the feet of Gauranga will not retreat because of the devilish words of such people. Without paying attention to greedy godless people, Gauranga's devotees endeavor to establish temples and worship the deity.
(Biography of Thakura Bhaktivinoda)

10.Why can the first Sri Gaura appearance festival at Sri Mayapura be compared to the festival at Kheturi?

The festival at Sri Mayapura was so great that, except for the festival at Kheturi, such a festival had never taken place anywhere. About fifty thousand people came to Mayapura from various distant places to see this great festival. Only a few selfish people, fearing that the prestige of modern Navadvipa would be diminished, acted against the improvement of Navadvipa. But since the Lord's devotees are well aware of the glories of Navadvipa, they disregarded the impediments put forth by such people and expressed great pleasure in

visiting Sri Mayapura. (Sajjana-tosani 6/1)

11.Does Mahaprabhu desire to observe the festivals in pomp?

Mahaprabhu does not wish to spend lavishly on the festivals in Sri Mayapura. {Sajjana-tosani 12/1)

12.What was Sri Bhaktivinoda's prediction regarding a future temple of Sri Mahaprabhu at Yoga-pitha?

A huge and wonderful temple will be constructed at the birthplace of Mahaprabhu, and the eternal service to Gauranga will manifest. (Navadvlpa-mdhatmya Chapter 5)

13.Who are the great benefactors of the Vaisnavas of the future?

Those who are trying their best to keep intact the flow of service to Sri Mayapura will be considered the benefactors of the future world of Vaisnavas. (Sajjana-tosani 12/1)

14.What was Sri Bhaktivinoda's prediction regarding Sri Mayapura becoming world famous?

Those who take birth as devotees in various races and in many distant countries will one day desire to come and see the birthplace of Sri Mahaprabhu.

(Sajjana-tosani 12/1)

15.What concept did Sri Bhaktivinoda, a follower of Sri Rupa, have to take Sri Gaurasundara to Sri Mayapura?

I long to take the Lord back to Mayapura where, shining in the dress of a young boy with long curly hair and His dhoti folded thrice, He performs pastimes with His young friends in Isodyana (His own garden). Of course, this sannyasl is my Lord and I am His servant. The different appearances the Lord assumes are just part of His unlimited pastimes, but still, my heart longs to take the Lord back to Srivasa Pandita's temple on the bank of Prthu-kunda!
(Navadvlpa-bhava-tarahga Verse 70/71)

12 Abode of Sri Krsna

1.What is the order of places from Devldhama to Haridhama?

First there is Devldhama, this material world, which consists of fourteen worlds, such as Satyaloka. Above that is Sivadhama. A portion of this dhama is dark and known as Mahakala. Beyond this darkness is the great illuminating abode of Sadasiva. Above that is Haridhama, the spiritual abode of Vaikuntha.
{Brahma-samhita 5/43)

2.Has the Vedas described that there is no variegatedness in Vaikuntha?

In some places, the Upanisads say that the Supreme Brahman is impersonal. It should be understood that in the material world atomic particles of water, air, and fire are distinct because of their respective material characteristics. Such material distinctions do not exist in the spiritual world. The Vedic literature, however, never says that there is no variety in the spiritual world. Existence and variety are simultaneously present everywhere. (Prema-pradipa Chapter 9)

3.What is the difference between the variegated nature of the materia] and the spiritual worlds?

To understand the variegated nature of the spiritual world requires deep meditation. The variegated nature of the material world is temporary happiness and distress. The variegated nature of the spiritual world is vast and full of spiritual bliss. {Brahma-samhita 5/56)

4.Do the four objectives of life found in the materialworld exist in Gokula?

Liberation to Vaikuntha, religiosity, economic development, and sense gratification are situated in Gokula in their appropriate place in the form of seeds.
{Brahma-samhita 5/5)

5.What is the difference between Goloka and Gokula?

There is no difference between Goloka and Gokula. The only difference is that Goloka, which is the highest platform in the spiritual world and the place of Krsna's pastimes, is known as Gokula in the material world.{Brahma-samhita 5/2)

6.What is the difference between Mathura-mandala and Goloka?

Goloka, where the Lord's unmanifest pastimes take place, is Mathura in the material world, where the Lord's manifest pastimes take place.
{Jaiva Dharma Chapter 31)

7.How can we understand the Lord's manifest and unmanifest pastimes of Vraja?

The most confidential interior of the eternal spiritual abode of Goloka is called Vraja. Just as the pastimes of Krsna are manifest in the material world, similarly pastimes are also eternally manifest in Vraja. There, the pastimes in the mood of parakiya-rasa eternally exist. In the third chapter of Sri Caitanya-caritamrta, Sri Krsnadasa Kaviraja Gosvami wrote, "At the end of Dvapara-yuga of the twenty-eighth cycle of four yugas, Lord Krsna appears in this world with His Vraja-dhama." By the words vrajera sahite, "with Vraja," it is clearly understood that there is an inconceivable spiritual abode called Vraja. Krsna, through His spiritual potency, appeared in the material world with His abode of Vraja. Parakiya-rasa exists only in the eternal Vraja, which is the internal part of Goloka. In the manifest Vraja, the variegatedness of the unmanifest Vraja have been perceived by the living entities.
{Amrta-pravaha-bhasya, Caitanya-caritamrta Adi 4/46-50)

8. How can one perceive Goloka in Gokula?

The Lord's transcendental pastimes are eternal. One who is qualified to see pure spirit can see Goloka. What to speak of this, one can even see Goloka in Gokula. One whose intelligence is conditioned by the illusory energy can never see Goloka. Such a person sees Gokula as the material world, although Gokula is nondifferent from Goloka.{Jaiva Dharma Chapter 31)

9. What is the nature of the abode of Krsna?

The abode of Krsna is full of bliss. Although opulence is present there in full form, it has no influence. Everything there is full of sweetness and eternal bliss. Flowers, fruits, and trees are the assets of the abode of Krsna. The cow are His subjects, the cowherd boys His friends, and the gopis His girlfriends. Butter, yogurt, and milk are the food. The forests and gardens are full of love for Krsna. The River Yamuna engages in the service of Krsna. The females are the maidservants of Krsna. The Personality, who in His various expansions accepts the worship and respect of everyone, is the only life and soul of that abode. Sometimes He is respected as much as the worshipers, and sometimes He is even treated inferior to them.
{Caitanya-siksamrta 1/1)

10.What is the nature of the pastimes in Goloka?

Goloka is the eternally perfect transcendental abode; therefore the sentiments of the pastimes make perfect the flow of rasa.
(Brahma-samhita 5/37)

11.Who is qualified to see the abode of the Lord?

Both Vraja and Navadvipa appear mundane in the eyes of materialistic persons. Fortunate souls who are endowed with spiritual vision are able to see the Lord's abode.(Jaiva Dharma Chapter 14)

13 Abode of Sri Purusottama

1. How did Sri Bhaktivinoda cultivate his Krsna consciousness at Purusottama?

I engaged Goplnatha Pandita to help me study the scriptures at Jagannatha Purl. At first, I studied from him the entire Twelfth Canto of Srimad-Bhagavatam with Sridhara Svamfs commentary. At the same time, Harihara dasa Mahapatra and Markandeya Mahapatra began to study with me, but after five or seven days, they were so much behind that they began to take lessons from me. Before that they had studied logic and Vedanta in Nadia and Kasi. I scrutinizingly studied the scriptures at Puri. After completing the study of Srimad-Bhagavatam, I copied and studied the Sat-sandarbhas. Thereafter I copied the Govinda-bhasya commentary of Baladeva Vidyabhusana on Srimad-Bhagavatam and studied it. Then I thoroughly studied Bhakti-rasamrta-sindhu and copied the book Hari Bhakti Kalpa Latika. I began to compose something of my own. At Purl, I compiled the Sanskrit book Dutta Kaustubha. I also composed most of the verses of Sri Krsna-samhita. A few persons like Paramananda and Nityananda used to study Srimad-Bhagavatam from me.

At that time, the assembly of devotees met at our house near Sri Jagannatha-vallabha garden. Many learned scholars such as Narayana dasa, Mohan dasa, and Harihara dasa from the northern side of Puri began to attend the assembly. A bdbdji, Raghunatha dasa, was against our assembly and stopped some people from participating in it. He was living at Hati Akhada. Raghunatha dasa Babaji was a self-realized soul, and therefore he knew everything. Soon he made friends with me and he said, "Seeing you without tilaka and neckbeads, I have disrespected you. Please forgive me."

I said, "Babaji Mahasaya! Where is my fault? The initiating spiritual master gives tilaka and beads. The Lord has not given me an initiating spiritual master yet. I only chant the holy names of Hari on beads. In such a situation is it proper for me to put on tilaka and neckbeads on my own?"
Babaji Mahasaya understood everything and praised me. He began to bestow mercy on me, and I remained under his guidance.

In between the Tota-gopinatha temple and Haridasa Thakura's samadhi was the sat-sariga bhajana-kutira, where many detached bdbajis used to constantly do their bhajana. Svarupa dasa Babaji was also doing his bhajana there. He was a wonderful Vaisnava. He would do his bhajana the whole day inside the kutira. In the evening, he would come out into the courtyard, and after offering obeisances to Tulasi, he would dance and cry while singing the holy names of Krsna. That was when Vaisnavas would go to see him and someone would take a handful of mahdprasada for him. He would not take more than required to satisfy his hunger. At that time, someone would recite Caitanya-bhagavata for him. At ten o'clock at night, Babaji Mahasaya would return to his kutira and engage in his bhajana. When it was dark, he would go alone to the seashore, wash his hands and mouth, and take a bath. The reason he did so was that he feared some Vaisnava might help him. He was very blind; only Mahaprabhu knew how he went at night to take bath in the sea. There was no doubt that he was a self-realized soul. He was completely aloof from worldly thoughts. Sometimes I used to go and see him in the evening. He would speak sweetly to any stranger that came to see him. He gave me this instruction, "You should never forget Krsna." (Biography of Thakura Bhaktivinoda)

2. How did Sri Bhaktivinoda Thakura performed his bhajana at Jagannatha Puri?

During my stay at Jagannatha Puri, I used to regularly visit the temple of Lord Jagannatha, chant the holy names of Krsna, and hear the topics of Krsna in the association of saintly persons. I was not satisfied if I did not eat the arahar dhal mahdprasada of Jagannatha. Every day, as soon as I used to enter the temple, someone would appear from nowhere to give me arahar dhal. On one side of the temple was a courtyard called Mukti-mandapa where only the administrative brahmana s were eligible to sit. They were all Mayavadis. I did not feel happy going to that side. Therefore, I usually remained within the temple of Sri LaksmidevI or sat down near the lotus feet of Sri Mahaprabhu. When I used to sit there, many learned scholars from Mukti-mandapa would regularly come and join me. I named our place "the courtyard of the devotees." Gradually it became an assembly of learned Vaisnava scholars.

Just as the temple of Sri Jagannatha-deva is huge and enchanting, similarly His

service is also wonderful. All His pastimes overwhelm the hearts of everyone. Between five and seven hundred people would be present in the temple to see the daily festivals such as sandhyd-drati. What a blissful event! In the course of their traveling to the holy places, many pilgrims from all over India would come there. One's eyes became satiated by seeing such a sight. Many people came there to participate in the festivals of Holi and Rathayatra. I was entrusted with the responsibility of looking after them. What can I write about the amount of trouble and hard labor that I faced to guide the pilgrims at Puri in those days? I became the object of many people's anger while trying to arrange for the pilgrims' darsana and prasada. Many temple administrators including the king sometimes acted unlawfully to fulfill their own self-interest. I made enmity with the king and his men while trying to stop their unlawful activities, but since Lord Jagannatha-deva supported me, no one could cause me any harm. I spent five years in the service of Sri Jagannatha-deva.

I shifted my residents a few times at Sri Purusottama-ksetra. In 1280 Bengali Era in the month of February, Bimala and Ramacandra were born. Their auspicious grain-giving ceremonies were performed with the mahaprasada of Sri Jagannatha-deva. We gave up all fruitive activities and became attached to mahaprasada.
(Biography of Thakura Bhaktivinoda)

3.What are the characteristics of Sri Jagannatha, Sri Baladeva, and Sri Subhadra?

Jagannatha, the emblem of God, has no other form than eyes and hands, which show that God sees, knows, and creates. Balarama is the source of jlva-sakti, Subhadra is mdya-sakti, and Sudarsana is the energy of will.(The Temple of Jagannatha at Puri)

4.Why did Sri Bhaktivinoda Thakura take shelter in a bhajana-kutira at Purusottama?

Today we are sitting inside a bhajana-kutira at Sri Purusottama-ksetra. Why are we living in this faraway place, leaving the great city of Calcutta, which is full of people and learned communities? A long time ago, when we published this magazine Sajjana-tosani, I had a desire in my heart. I thought that the more this pure Vaisnava religion is spread through this magazine, the more the people of the world would benefit. We began to work with a free mind. Many educated Gosvamis and babajis of Bengal came and pledged to help us. Some learned impersonalists joined us, and being overwhelmed by the beauty of devotional service, they began to help spread pure Vaisnavism. After hearing nice instructions regarding Vaisnavism, materialists also became attracted. Professional singers and players floated in the waves of pure hari-kirtana and considered themselves fully satisfied. Gradually many assemblies for chanting the holy names of Hari were established in villages and cities. In this way, the glories of pure Vaisnavism filled the hearts of the inhabitants of Bengal and overwhelmed everyone by their beauty and sweetness. On seeing such an unexpected response from the people of Bengal, we began to preach pure Vaisnavism with more and more enthusiasm.

Then, by the influence of time, a sudden change took place. The glow-wormlike superstitions that were hidden in the scorching heat of the sun of Vaisnavism suddenly took various forms and came from four directions. The demoniac religious principle in the form of Mayavada, which was immersed within the deep water of forgetfulness for some time, again surfaced in the form of discourses, taking shelter of the boat of the smarta teachers. At the same time, some Indian and foreign yogis appeared as supporters of the smartas and created a revolution in the world of religion. Moreover, some useless people, who were fond of sense gratification, took shelter of unauthorized religious practices and began to create disturbance in society, identifying themselves as sahajiyas and baulas. Displaying the limit of their sinful propensity, a few wormlike people, who take pleasure in the stool of fame, began to advertise themselves as "the incarnation of the Lord" in the society of fools. Some other people even accepted names befitting a Vaisnava, acted as dedryas, and began to spread ideas that were opposed to Vaisnavism as if they were the religious principles of Vaisnavas.

After seeing all such unimaginable activities, our hearts began to shatter. When we try to search for the cause of such a change, we suddenly remember the following verse written by Srila Prabodhananda Sarasvatipada, "The age of Kali is formidable and the senses of the human beings are very powerful. Now the

path of devotional service is full of millions of thorns. Where shall I go? What shall I do? I am completely helpless without the mercy of Gauracandra."While crying and speaking in this way, I went to the birthplace of the Lord at Sri Mayapura. Still my mind did not become peaceful. Thereafter I left my place in search of the Lord and after arriving at Purl, I began to roll on the goldlike sand. At that time, the Lord informed me in my heart, "O well-wisherof the devotees. May you obtain peace! The nature that the living entities have developed, according to their respective karma from birth after birth in this world, influences them to engage in fruitive activities. Until desires opposed to devotional service are destroyed from the heart, no amount of good instruction can bring any auspiciousness. Such instructions will simply come out of the ear-holes and will not enter into the heart. No amount of preaching to them or discussing devotional service will produce a good result because of their bad karma. Your discourses and discussions will therefore not yield any result. My order to you is that you should live at the place where I kept My dear Haridasa and where I loudly chanted the holy names of the Lord. You should constantly sing the glories of the holy names for the benefit of the fallen souls. As a result of the piety that people will achieve by hearing from you, and the faith they will develop, they will attain unduplicitious faith in pure devotional service in a future lifetime."Following these instructions of our beloved Lord Sri Krsna Caitanya, we built our bhajana-kutira in the tract of land surrounded by huge waves.(Sajjana-tosani 15/1)

14 Mahaprasada

1.Is mahaprasdda, material?

Mahaprasdda, Krsna, the names of Krsna, and the pure Vaisnavas—these four items, present in the material world, are spiritual.
(Jaiva Dharma Chapter 6)

2.Why has mahaprasdda incarnated in this world?

Krsna is very merciful; to help us conquer our tongue He has given us His remnants. Please honor His nectarean remnants of food and sing the qualities of Radha Krsna and in ecstasy chant the names of Caitanya and Nityananda. (Gltavali)

3.What is the result of honoring prasada?

By accepting foodstuffs that have been offered to the Lord, all one's material desires are conquered. (Sarandgati)

4.What does one obtain by the mercy of mahaprasdda?

Any living entity who is favored by mahaprasdda will certainly obtain pure devotional service to Krsna. (Navadvlpa-bhava-taranga 131)

5.What is the consequence of thinking prasada is mundane?

When we were residing at Sri Purusottama-ksetra, we heard many learned smartas make false arguments regarding mahaprasada. Some said that mahaprasada should be honored within the temple premises; others said that mahaprasada should be honored within 10 miles of the temple; yet others said that mahaprasada touched by sudras should not be accepted; and still others said that one should not accept mahaprasada inside the temple or outside the temple. We have also seen the kind of superior punishment these learned classes of people received.(Sajjana-tosani 10/8)

6.What is the need for offering foodstuffs to the Lord?

What is the purpose of honoring mahaprasada?

Honoring mahaprasada is not only symbolic of the superior life of the Vaisnavas, but it is part of worship, which ordinary theists cannot fully understand. Ordinary men are very much inclined to preserve the superiority of reason over the intuitive feelings of man toward the God of love. We must now proceed to show with healthy arguments that our intuitive feelings want us to offer everything we eat to the Lord of our heart. We must first examine the arguments of the antagonists. The rationalist states that God is infinite and without wants, and consequently it is foolish to offer eatables to such a being. It is a sacrilege to offer created things to the creator and thereby degrade the divinity of God, treating Him as a human being. These are reasonable arguments indeed, and one who has heard them will certainly be inclined to declare to others, "Down with mahaprasada." These conclusions, which may appear reasonable, are dry and destructive.They tend to separate us from all connection in worshiping God. When you say that the Infinite wants nothing, you forbid all contemplation and prayer. The Infinite does not want your grateful expressions or flattery. Utter a word to the unconditioned Lord and you are sure to degrade Him into a conditioned being. Hymns, prayers, and sermons are all over! Shut your temple door and church gates because our rationalist has advised you to do so. Believe a creative principle and you have done your duty! Oh! What a shame! What a dreadful fall! Theists, beware of these degrading principles!

Now the rationalist appears in another form and allows prayers, sermons, psalms, and church going, saying that these things are wanted for the improvement of the soul, but God does not want them at all. We are glad that the rationalist has come toward us and will make further approaches in the course of time. Yes, the progressive rationalist has admitted a very broad principle in theology: whatever we do toward God is for our own benefit and not for the benefit of God, who is not in want of anything. However, the rationalist is a rationalist still and will continue to be so as long as he seeks self-interest. We know for certain that religion promises to give eternal happiness to man and it is impossible to conceive of any religion, which is not based on self-interest. This view, however, smells of utilitarianism and can never be theism. We must love God for God's sake even if our actions appear unreasonable. Our love must be

without any goal concerning ourselves. This love must be a natural emotion to the deity, as our well-wisher, without inference or experience. Salvation, dear as it is, should not be the object of this love. What then about other forms of happiness? Love of God is its own reward. Salvation, as a concomitant consequence, must be a servant of love, but we must not look on it as the main goal. If a rationalist is prepared to believe this, he becomes a theist of the Vaisnava class, but the mere assuming of a name is of no consequence.

Though fully aware that the Lord is completely unconditioned, our holy and sweet principle of love takes a different view to that of the rationalist. Reason says one thing but love prescribes the opposite. Reason tells me that God has no sorrow, but love sees God in tears for His sons who are misled to evil. Reason tells me that the strict laws of God reward and punish me in a cold manner, but love reveals that God slackens His laws to the repentant soul. Reason tells me that, with all his improvements, man will never touch God, but love preaches that on the conversion of the soul into a state of spiritual womanhood, God, unconditioned as He is, accepts an eternal marriage with the liberated soul. Reason tells me that God is in infinite space and time, but love describes that the all-beautiful Lord is sitting before us like a respected relative and enjoying the pleasures of society. As a father in his amusements with his young children, God is spreading all sorts of delicious food all over the earth and expecting His sons to gather them for their own benefit. But the loving children, out of their holy and unmixed love, gather all the scattered blessings and with strong feelings of love, regardless of reason, offer all the blessings to the Father whom they love more than their lives.

The Father again, in reply to their kind feelings, gives back the offering to the children and kindly tells them, "O My children! These blessings are intended for you! Out of your natural love, you bring them to Me for My enjoyment, but naturally I have no wants for you to supply. I have, however, accepted that part of your offering which is for Me: your unmixed love and unbiased affections, for which I am exceedingly anxious. Take back these sweet things and enjoy them."

This process of unbiased love, which dry reason can never approach, sanctifies the food we take and brings us harmless enjoyment every day of our natural life! This is a system of sincere worship, which theists of a higher class alone can act upon. We cannot express the joy we often felt when we took the mahaprasada in the temple! The holiness we attach to it is its sweetness and often we pray that all men may enjoy it.

(The Temple of Jagannatha at Puri)

15 Sri Krsna

1.Why is pure love most applicable to Sri Krsna?

Among all the features of the Absolute Truth that are found in this world, the form of Krsna is most suitable for pure love. The conception of "Allah" established in the Islamic scripture cannot be the object of pure love. Even the dearmbst prophet could not meet Him because, even though the worshipable is achievable through friendship, He remains far away from His worshipers due to their conception of His opulence. The conception of God in Christianity is a faraway object. What then can be said about Brahman? Even Lord Narayana does not become an object of the living entities' spontaneous love. Rather Lord Krsna eternally resides in the spiritual abode of Vraja as the only object of pure love.(Caitanya-siksamrta 1/1)

2.Is there any object other than Krsna for pure love?

Even though words like Krsna, Vrndavana, gopas, gopis, Yamuna, and kadamba are not found elsewhere due to linguistic differences, still the name, form, abode, paraphernalia, and pastimes are revealed by the words and moods of exalted devotees. There is no object for pure love other than Krsna. {Caitanya-siksamrta 1/1)

3.What is the highest manifestation of Visnu?

Sri Krsna alone is the highest manifestation of Visnu. When a living entity transcends the three material modes and becomes situated in pure goodness, he achieves the service of Krsna.(Sajjana-tosani 11/6)

4.Are Brahman, Paramatma, and Bhagavan separate truths?

Brahman,' Paramatma, and Bhagavan are one object. According to one's qualification, one sees a particular feature of the Supreme Lord and accepts Him as the highest.(Caitanya-siksamrta 1/3)

5.How is Krsna different from Brahman and Paramatma?

Sri Krsna is eternal, full of knowledge and bliss. He is the source of Brahman and Paramatma. (Sri Manah-siksa Chapter 3)

6.What is the difference between Brahman and Bhagavan, and the result of Their worship?

Brahman and Bhagavan, the Personality of Godhead, are not separate truths. Brahman refers to indirect qualities or unmanifest energies of the Lord. Bhagavan refers to the possessor of manifest, inconceivable, wonderful variegated energies. That is why contradictory qualities are perfectly present in Him. A living entity in Brahman realization, possessing dry knowledge, only attains a token of the happiness of liberation. But one in Bhagavan realization can relish unlimited happiness in the form of mellows of pure devotional service.(Purport of Brhad-bhagavatamrta)

7.What is the difference between Brahman and form of the Supreme Lord?

The lotus feet of Krsna are the only source of happiness and can be compared to a piece of sugar candy. Brahman gives that happiness, but it is not the source of happiness. Such differences between Bhagavan and Brahman are made possible only by Bhagavan's energy of inconceivable oneness and difference.
(Purport of Brhad-bhagavatamrta)

8.Is there any difference between Lord Krsna's body and soul?

The body of Sri Krsna is eternal, full of knowledge and bliss. There is no difference between His body and His soul, unlike ordinary embodied beings. On the platform of advaya-jhana or nondual knowledge, the body is the self and the self is the body. Although the form of Krsna is situated in one place, it is all-pervading.(Sri Manah-siksa)

9.Why is it unreasonable to say that the Supreme Brahman is without variegatedness?

Whatever exists has a distinct characteristic by which it can be differentiated from other objects. If there is no distinction, an object may be said to have no existence. If the Supreme Brahman is without variety, how could it be differentiated from the material creation? If we cannot say that the Supreme Brahman is different from creation, then the creator and creation become one. Then hope, faith, fear, reasoning, and all kinds of knowledge become nonexistent.
(Prema-pradipa Chapter 9)

10.Why can there not be any competitor to the Supreme Lord?

The Supreme Lord is one without a second; no one is equal to or superior to Him. He controls everything. There is nothing that can arouse enviousness in Him. He awards the results of one's activities according to the firm determination in one's heart to attain devotion to Him.(Prema-pradipa Chapter 5)

11.Why is Brahman called the bodily effulgence of the Supreme Lord?

The Supreme Personality of Godhead is the complete whole; He is the noun, not the adjective. Both Brahman and Paramatma are His qualities. Before creation, there was only the Supreme Lord and no one else, not even Brahman. When the material world was created, a concept of the Supreme Lord came into being —"the whole universe is Brahman." There are two concepts regarding Brahman. The first is that everything is Brahman, and the second is that Brahman is beyond the created or materially conditioned world. Both these concepts are applicable to the material world. Brahman, the bodily effulgence of the Supreme Lord, pervades the universe. It is most correct to refer to Brahman as the Supreme Lord's bodily effulgence. (Sajjana-tosani 2/6)

12.What is Brahman?

Is it a manifestation of Krsna, who is fully sac-cid-ananda?

The glories of Sri Krsna are reflected everywhere in the form of His effulgence, which is known as Brahman. (Sri Manah-siksa Chapter 3)

13.In Bhagavad-gita, what evidence is there that Sri Krsna is the shelter of Brahman?

Sri Krsna, transcendental and full of variegatedness, is the source of Brahman,

the goal of the impersonalists. Eternity, inexhaustibility, deathlessness, pure eternal love, and the unalloyed happiness of vraja-rasa are the characteristics of Krsna.(Commentary on Bhagavad-gita 14/27)

14.What is the difference between Brahman and the Supreme Brahman?

Brahman that is full of spiritual energies is called the Supreme Brahman. Brahman without variegatedness and energy is a partial manifestation of the Supreme Brahman.(Tattva-viveka 1/32)

15.What are the two manifestations of Paramatma?

Paramatma has two manifestations: collective and localized. In His collective manifestation, He is the universal form. In His localized manifestation, He is the constant companion of the living entities, the indwelling Supersoul and the Supreme Person, who measures the height of the thumb.(Caitanya-siksamrta 5/3)

16.What is the difference between Brahman realization,Paramatma realization, and Bhagavan realization?

Brahman and Paramatma realizations have designations. Brahman realization is the opposite of material designations, and Paramatma realization is in agreement with material designations. Only when one sees through spiritual eyes and without mundane vision can one see the spiritual form of the Supreme Lord.
(Sri Manah-siksa Chapter 4)

17.What are the characteristics of Brahman,Paramatma, and Bhagavan?

The feature of the Lord that is devoid of energy and variegatedness is called Brahman, and the same Brahman that is full of energies and variegatedness is called Bhagavan. Therefore, the feature of Bhagavan is the ultimate realization of the Supreme Lord. Brahman is only His bodily effulgence, which is devoid of variegatedness. Paramatma is His plenary portion who enters into the universes. (Sri Manah-siksa Chapter 4)

18.When does the conception of impersonal Brahman come about?

Krsna, who is full of unlimited opulence, is one without a second. In the cultivation of knowledge, as soon as one separates power and energy from Krsna, one sees the nondual truth as impersonal Brahman.(Harinama-cintamani)

19.What are the characteristics of Krsna's pastimes?

Krsna alone is the supreme enjoyer and the living entities are enjoyed by Him in the eternal abode of Vrndavana. These pastimes are blissful and unlimited. They are eternal and uninterrupted.(Kalyana -kalpataru)

20.What are the considerations of Krsna's pastimes?

Although the quality of being self-satisfied is eternally present in Krsna, the quality of enjoying pastimes is also eternally present in Him. For the Supreme Lord to possess contradictory characteristics in perfect harmony is natural. In

one aspect, Krsna has the quality of self-satisfaction, and in another aspect, He manifests His opposite quality of enjoying pastimes with others.(Caitanya-siksamrta Part 2. 7/7)

21.What are the limits of dsraya, worshiper, and visaya,the object of worship?

The limit of dsraya-tattva is Sri Radhika, the personification of attachment, and the limit of visaya-tattva is Sri Krsna, the personification of conjugal pastimes. (Caitanya-siksamrta Part 2. 7/7)

22.What is the truth of Krsna's manifest and unmanifest pastimes?

The pastimes of Krsna are of two types: manifest and unmanifest. The Vrndavana pastimes which are visible to the eyes of ordinary people are called manifest pastimes, and those pastimes that are not seen through material eyes are called Krsna's unmanifest pastimes. The unmanifest pastimes are always manifest in Goloka, and by the will of Krsna, they become visible to the material eyes.(Brahma-samhita 5/3)

23.What are these terms in truth: Mathura, Vasudeva,Devaki, and Kamsa?

In the pious land of Bharata-varsa is Mathura, the manifestation of absolute knowledge, where King Vasudeva, the personification of pure goodness, took birth. Vasudeva appeared in a family of devotees and married Devaki, the so-

called sister of Kamsa, the personification of atheism. Fearing the Lord's advent from this couple, the wretched Kamsa of the Bhoja dynasty arrested them and put them in the jail of remembrance.(Sri Krsna-samhita Chapter 4)

24.What is the truth of the six sons of Devaki and the seventh son, Baladeva?

What is the mystery of Vasudeva bringing the son of Devaki to Vraja out of fear of Kamsa?

The couple Vasudeva and Devaki gradually begot six sons, such as Yasa and Klrti, but Kamsa, who was against the Lord, killed them in their childhood. Sri Baladeva was decorated with service to the Lord and was the transcendental reservoir of all living entities. He was their seventh son. He appeared in the womb of Devaki, who represents a heart filled with knowledge, but out of fear of His maternal uncle Kamsa, He was taken to His home in Vraja.
(Sri Krsna-samhita Chapter 4)

25.Are the pastimes of Krsna imagined from human behavior?

The pure activities of Krsna have been perceived through the samadhi of swanlike persons like Vyasadeva. Krsna's activities are not exactly historical like those of people under the clutches of maya, because Krsna's activities are not limited to any time or place. Nor are His activities comparable with the activities of ordinary people.(Sri Krsna-samhita Chapter 3)

26.Why are all the pastimes of Krsna eternal?

Krsna performs different pastimes in the hearts of different devotees depending on their qualification at a particular time. Krsna takes birth in one devotee's heart, He steals the gopis' clothes in another's, and He performs the rasa dance in

another's. He kills Putana in one other devotee's heart, He kills Kamsa in another's, He has an affair with Kubja in yet another's, and He enacts His disappearance in the heart of a devotee who is leaving his body. The planets, like the living entities, are innumerable. As one pastime takes place on one planet, another pastime takes place on another planet. In this way, each pastime continually takes place. Therefore, all of the Lord's pastimes are eternal; there is no break, because the Lord's energies are always active.
(Sri Krsna-samhita Chapter 7)

27.What is the purport behind Krsna's stealing the garments of the gopis?

Those who have an intense desire to serve Krsna have no secrets amongst themselves or with others. To teach this principle to the devotees, Krsna stole the clothes of the gopis.(Sri Krsna-samhita Chapter 5)

28.Are the rdsa-lild pastimes not obscene?

In the transcendental rdsa-lild pastimes, Sri Krsna is the only enjoyer and all others are enjoyed. The conclusion is that the sunlike personality of the spiritual world, Lord Sri Krsna, is the only male and the living entities are all female. All the relationships of the spiritual world are based on pure love. One, therefore, finds the enjoyer is male and the enjoyed are female. The males and females of the material world are perverted reflections of the enjoyer and enjoyed of the spiritual world. If one searches through every dictionary, one will not find the words to properly describe the spiritual pastimes of the supremely conscious Lord and His associates. Hence, the descriptions of man and woman of the material world are used here as an appropriate indication. There is no necessity or suggestion of obscene thoughts concerning Krsna.(Sri Krsna-samhita Chapter 5)

29.Who are Ugrasena, Kamsa, the wives of Kamsa, and Jarasandha?

After the atheist Kamsa was killed, his father—Ugrasena, the personification of freedom—was installed on the throne by Krsna. The two wives of Kamsa, Asti and Prapti, described the killing of their husband to Jarasandha, the personification of fruitive activities. (Sri Krsna-samhita Chapter 5)

30.Are the pastimes of Krsna concocted by human beings?

Krsna's pastimes are neither human concoction nor the blind faith of cheated people. Only persons conversant with spiritual science can understand this truth. Arguments and moralities cannot touch the glories of Krsna's pastimes. Argument, morality, knowledge, mystic yoga, religiosity, and irreligiosity lay to one side and the great illumination of the science of Vraja manifests in the hearts of the pure devotees and thus enlightens them. (Sri Manah-siksa Chapter 5)

31.Are the pastimes of Krsna metaphysical or fantasy tales?

We consider Radha Krsna's pastimes as transcendental, not metaphysical. The endeavors to establish the philosophy of dry impersonalism through fantasy tales are metaphysical, because the impersonal philosophy accepts material variegatedness and then rejects it. The impersonal philosophy is described in this way, but the descriptions of Vraja pastimes are different. The transcendental spiritual variegatedness, which is the ideal for material variegatedness, is very much present in Vraja. The transcendental descriptions are realized through transcendental variegatedness.(Sajjana-tosani 6/2)

32.Why are the pastimes of Krsna not metaphysical?

The pastimes of Krsna are not metaphysical. When all truths are seen in relation to Brahman, metaphysical activities begin. The philosophy of impersonalism is a metaphysical subject matter. Wherever the metaphysical mood is prominent, the transcendental pastimes of Krsna in Vrndavana are vanquished. Krsna's pastimes are full of variegatedness. The metaphysical mood and the mood of variegatedness are totally opposite to each other. In the metaphysical realm, Brahman, whose energies are dormant, is the goal of life. In the realm of variegatedness, only the eternal pastimes of Krsna are manifest. Although these two features are contradictory, in the Absolute Truth they do not contradict each other. While the nondual Brahman realization remains present on the path of jnana, the Supreme Absolute Truth, who is full of variegatedness, continues to manifest transcendental pastimes in His eternal abode of Vrndavana. Such simultaneous considerations of metaphysical and transcendental truths cannot take place in the human thought. Only one who is favored by the Absolute Truth can see such contradictory characteristics present in the Lord in perfect harmony. This simultaneous oneness and difference has been made possible due to the inconceivable potency of the Lord. (Sajjana-tosani 8/7)

33.Are the pastimes of Krsna mundane?

The descriptions of the Lord's transcendental pastimes are factual and eternal. They are never imaginary. Mundane activities are totally material and under the control of time and place, and are therefore temporary. Transcendental pastimes may appear like mundane activities, but they have no tinge of materialism; they are fully spiritual. Just because transcendental pastimes can be seen with material eyes, no part of them should be considered a product of matter. The pastimes of Krsna are beyond the reach of material perception and material senses. They are the object for the spiritual senses of the spirit souls.(Sajjana-tosani 5/7)

34.How are Krsna's pastimes transcendental?

What arethe ingredients of such pastimes?

The material world is the perverted reflection of the spiritual world. Here everything is polluted by may a. In the spiritual world, maya and the three modes of material nature do not exist. There everything is impeccable and made of pure goodness including time, place, and all other objects. The pastimes of Krsna are transcendental to material nature, and therefore they are fully spiritual. Krsna's pastimes are nourished by faultless time, place, sky, water, and so on. Within spiritual time, which is unlike material time, the pastimes of Krsna are eightfold. They take place at dawn, morning, pre-noon, noon, afternoon, evening, night, and late at night. In this way Krsna's pastimes are divided into eight, according to the different times of the day and night, and thus they are nourishing the eternal uninterrupted rasa. (Caitanya-siksamrta 6/5)

35.How many types of manifest Vraja pastimes are there?

The manifest pastimes of Vraja are of two types: eternal and occasional. The asta-kdliya (eightfold) pastimes of Vraja are eternal, whereas other pastimes, such as the killing of Putana and leaving to go to a faraway place, are occasional.(Jaiva Dharma Chapter 38)

36.What can one learn from the killing of the demons?

Through the pastimes of killing the demons, one indirectly learns about Krsna. {Caitanya-siksamrta Part 2. 7/7)

37.Does the Supreme Lord have a form or no form?

Because of His inconceivable potency, the Supreme Lord is formless and simultaneously He has a spiritual form. If we say that the Lord cannot have a spiritual form, we are denying His inconceivable potency.{Jaiva Dharma Chapter 11)

38.Why do the Vedas declare, that the Supreme Lord is formless?

A material object has a gross form, but the Supreme Lord does not have such a form. That is why we cannot see Him with our material senses. Therefore, the Vedas have sometimes described the Supreme Lord as formless.{Caitanya-siksamrta 1/1)

39.Should one consider the Supreme Lord has no form or He has a form?

The Supreme Lord has no form and He has a form. We can understood that those who accept one of these truths and neglect the other do not see with both their eyes.{Tattva-sutra 4)

40.What is the definition of the Lord's form?

According to Vedic literature the Supreme Lord's form is eternal, full of knowledge and bliss. The spiritual form exists beyond the material creation and is transcendental.{Caitanya-caritamrta Madhya 6/166-167 commentary)

41.How is it appropriate that the Supreme Lord simultaneously has no form and has a form?

It is useless to argue over whether the Supreme Lord has no form or has a form. The Supreme Lord does not have a material form; He possesses a form that is transcendental, spiritual, eternal, full of knowledge and bliss, and beyond material perception. This form can only be approached by His devotees. The conclusion is that for material eyes the Supreme Lord is formless, and for spiritual eyes He has a form. Therefore, we accept that He has no form and He has a form.{Tattva-sutra 4)

42.How is it possible for the Lord to simultaneously be an individual and be all-pervading?

Because of His inconceivable potency, the Supreme Lord can simultaneously be all-pervading and be an individual. This understanding is impossible for those who are not on the level of Brahman. {Tattva-sutra 4)

43.Is the Supreme Lord compelled to follow the rules and regulations that have been created either by Him or by the living entities?

The physical rule is that if you add a foot of rope to another foot of rope, it will be two feet of rope, never three feet of rope. However, the Supreme Lord is not bound by such rules. He is the creator of the rules; therefore, He is not forced to follow His own rules.{Tattva-sutra 4)

44.Is the Supreme Lord constrained by time and space?

Our ideas are constrained by the idea of time and space, but God is above that constraint.(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

45.When does the concept of formlessness and having a form vanquish?

The Absolute Truth is beyond all sampradayas. Therefore,the swanlike devotees should not argue whether the Lord has no form or has a form. As soon as devotional service is awakened in one's heart, one will automatically realize both features of the Lord.{Tattva-sutra 4)

46.Why is no one equal to or greater than Krsna?

Sixty-four transcendental qualities are fully manifest in Sri Krsna, who is eternal, full of knowledge and bliss. The last four qualities are present only in Sri Krsna. Even His opulent forms do not possess them. Not having these four qualities, Narayana, who is the Lord of the spiritual sky and whose form is fully spiritual, possesses the other sixty qualities in full. Demigods like Lord Siva possess fifty-five qualities in small quantities. The living entities possess the first fifty qualities in minute quantities. Siva, Brahma, Surya, Ganesa, and Indra are all part and parcel of the Supreme Lord. They are qualitative incarnations of the Lord. They are empowered by the Lord and are awarded the responsibility of managing the material creation. Actually they are all servants of the Supreme Lord. By their mercy, many persons have attained pure devotional service.{Jaiva Dharma Chapter 13)

47.How does Sri Krsna behave toward a surrendered soul?

Sri Krsna is always pure, self-satisfied, and an affectionate master to His

devotees. If Krsna wants to save someone, who can kill him? Krsna is the creator of all the rules and regulations. (Sarandgati)

48.Why is Sri Krsna the reservoir of all transcendental pastimes?

Sri Krsna is the Supreme Absolute Truth and His pastimes are pure. The illusory energy, maya, is His distant maidservant. To benefit the living entities, the most merciful Lord Hari manifested His transcendental pastimes.(Gltdmdld 28)

49.What do the Vedas say regarding the transcendentalform of the Supreme Brahman?

The Chdndogya Upanisad states bahu sydm, the Supreme Lord desired to become many, and the Aitareya Upanisad states sa aiksata, He glanced at material nature. At that time, there was no existence of material mind or eyes. This means that the mind by which the Lord thought and the eyes by which He glanced were existing before material creation. The Vedas therefore give evidence that the Supreme Brahman has transcendental mind and eyes. (Caitanya-caritamrta Madhya 6/143-148 commentary)

50.What considerations are there regarding the six opulences of the Supreme Lord?

Is the impersonal Brahman dependent or independent?

The Supreme Lord is the inconceivable Absolute Truth. He is full of six opulences: wealth, fame, beauty, knowledge, power, and renunciation. These qualities are always present in the Lord. A question may arise: among them which is the possessor and which is the possessed?

The possessor is He in whom these qualities are found. For example, the tree is the possessor and the branches are possessed, the body is the possessor and the

hands and legs are possessed. The beauty of the Lord's transcendental body is the possessor and other qualities are possessed. Wealth, power, and fame are possessed. Knowledge and renunciation have emanated from the vast effulgence of fame; they are qualities of fame; they themselves are not separate qualities. Knowledge of changeless spirit and renunciation of matter are the parts of the body of the impersonal Brahman. The impersonal Brahman is the effulgence emanating from the spiritual worlds. The unchanging, inactive, formless, qualityless Brahman is not the independent highest truth. It is the form of the Supreme Personality of Godhead, who is the independent highest truth. The light of fire is not independent; it is a quality of fire. (Jaiva Dharma Chapter 13)

16 The Lord's Incarnation

1. **What is the science of the Lord's incarnation?**

Why does the Supreme Lord appear in this world?

When the conditioned souls receive a body according to their nature, the Supreme Lord Krsna, by His inconceivable potency, agrees to accompany them by incarnating and enjoying pastimes with them. When the living entities accept the body of a fish, the Lord accepted His fish incarnation, Matsya. Matsya is without a danda or spine. When the living entities accept the body of vajradanda or half-grown spine, the Lord incarnates as Kurma. When vajradanda gradually becomes meru-danda or fully-grown spine, the Lord incarnates as Varaha. When the living entities accept the combined position of human and animal, the Lord accepts His incarnation of Nrsirhha. When the living entities are short, He appears as Vamana. When the living entities are uncivilized, He comes as Parasurama. When they are civilized, He appears as Ramacandra. When the living entities possess the wealth of practical knowledge, Lord Krsna Himself appears. When the living entities develop the tendency for argument, the Lord appears as Buddha. Moreover, when they are atheistic, the Lord comes as Kalki. These are well-known facts.

During the gradual development in the hearts of the living entities, the Lord

incarnates in a form corresponding to the mood of the devotees. The source and activities of His forms are untouched by material contamination. After due consideration, the sages have divided the history of the living entities' advancement into ten divisions. Each one has different symptoms: each successive mood is superior to the previous one. The Lord's ten incarnations correspond to these ten moods. Some learned scholars have divided the living entities' advancement into twenty-four divisions and have stated that there are twenty-four incarnations. Yet others have divided it into eighteen and have stated eighteen incarnations.(Sri Krsna-samhita Chapter 3)

2. What is the scientific consideration about the truth of the Lord's incarnations?

From an invertebrate living entity up to a fully developed vertebrate human being, some sages have defined eight, eighteen, or twenty-four corresponding incarnations of the Lord. Most authentic sages agree that there are ten principle incarnations. From the conditional state up to the end of a living entities progress, the sages have defined ten stages. The first stage is life as an invertebrate, second a thin vertebrate, third a vertebrate, fourth a raised vertebrate or animalistic human being, fifth a small human being, sixth an uncivilized human being, seventh a civilized human being, eighth a knowledgeable human being, ninth a most knowledgeable human being. And the tenth stage is devastation. According to these stages of development of the living entities, the ten incarnations of the Supreme Lord appear and enjoy transcendental pastimes. The ten incarnations are Matsya, Kurma, Varaha, Nrsimha, Vamana, Parasurama, Rama, Krsna, Buddha, and Kalki.(Tattva-sutra 6)

3.Who is the original incarnation?

With a desire to create the material worlds, Sarikarsana, who is a plenary portion of Krsna, lies in the causal ocean as the original purusa and glances over may a.

This act of glancing is the original cause of material creation.(Brahma-samhita 5/8 purport)

4.Why does the Supreme Lord incarnate?

The Supreme Lord has two kinds of pastimes. The first is to create the material world and to maintain it by establishing stringent laws. The dry speculators can understand these pastimes to some extent. The second is the Lord's pastimes within this material world, where the living entities are His companions. Because of their desire for material enjoyment, some living entities fall from their constitutional position. Whatever situation they go through in the association of matter, the Supreme Lord responds accordingly. The principle cause for the Lord's appearance is His causeless mercy toward the living entities.(Tattva-sutra 6) .

5.What is the necessity for worshiping the deity form of the Lord?

All formless truths have some representation. A representation, although different from the object it represents, symbolizes the mood of the object. Watches represent formless time, essays represent subtle knowledge, and pictures represent acts of mercy. In the same way, there is no doubt that one gets benefit in performing devotional service to the deity.(Prema Pradipa Chapter 5)

6.Is deity worship of the Vaisnavas idol worship?

The deity worshiped by the Vaisnavas is not an idol, which is separate from the Lord. The deity is a representation that invokes devotion to the Lord.

7.Is the deity the direct manifestation of the Lord?

The deity of the Lord cannot be anything other than the direct manifestation of the Lord. Just as in industry or in science, every unseen object has a gross image, the Lord, unseen by material eyes, has an image in the form of the deity. Because of their devotional propensity, the pure devotees constantly experience that the deity is truly the Supreme Lord. The connection between an electric light and a generator is understood only by seeing the result when the electric light is switched on. What will those who are ignorant of electricity understand when they see a generator? Similarly, what will those who have no devotion in their hearts say about the deity except "idol"?(Caitanya-siksarnrta 5/3)

8.What is the difference between the deity worshiped by the devotees and the symbols of the mental speculators?

At first, the Lord's form manifests in the spiritual consciousness of the living entities and thus He appears in their hearts. Then the devotees see no difference between the spiritual form within their hearts and the external deity form. However, the mental speculators do not worship the deity in this way. According to their opinion, Brahman is imagined within a deity made of material elements, and that image is there as long as the worship continues. Thereafter the form remains a material object and nothing else.
(Jaiva Dharma Chapter 5)

9.Is everyone qualified to worship the deity?

Worship of the Lord's deity is the foundation of religious principles for human beings. Great devotees have seen the form of the Supreme Lord by pure

knowledge and they meditate on this pure spiritual form. When the hearts of the devotees spread toward the material world, a reflection of that spiritual form is illustrated in the material world. The form of the Supreme Lord has thus manifest as a deity by the mercy of the mahajanas. For uttama-adhikaris, the deity is always the spiritual form of the Lord. For madhyama-adhikdrls, the deity is the spiritual form in their heart. For kanistha-adhikaris, the deity at first appears material, but by gradual purification of their intelligence, they accept the deity as the spiritual form of the Lord. Therefore, it is the duty of all kinds of devotees to engage in the worship of the Lord's deity. There is no need to worship any concocted God. The worship of the eternal form of the Lord is auspicious. (Jaiva Dharma Chapter 11)

10.How do mental speculators, who do not accept the deity, worship the deity?

Some people establish with devotion the Supreme Lord's deity within their self, their mind, or the material world. They then worship that form considering it nondifferent from the Supreme Lord. The followers of some religions, due to attachment to argument, imagine the Lord's form within their mind and worship that form, but they do not accept the external deity form of the Lord. Actually, all these forms are His deities.
(Caitanya-siksarnrta 1/1)

11.How do the swanlike Vaisnavas see Sri Jagannatha Deva?

The worship of Jagannatha is viewed in two ways. Superstitious and ignorant people think it is idolatry to worship God Almighty, who has appeared in the shape of carved wood for the salvation of the people of Orissa. However, the Saragrahi Vaisnavas accept the deities as eternal truth, as Vyasa has explained in Vedanta-sutra.(The Temple of Jagannatha at Purl)

12. How did Sri Bhaktivinoda refute the atheistic philosophy that is opposed to deity worship?

Some are startled at the idea of worshiping the deity (sri-murti). They say, "It is idolatry to worship the deity, which is an idol made by an artist and introduced by Beelzebub himself. Worshiping such an object would arouse the jealousy of God and limit His omnipotence, omniscience, and omnipresence."We reply to them in the following way. "Brothers! Candidly understand the subject and do not allow yourselves to be misled by sectarian dogma. God is not jealous—He is without a second. Beelzebub or Satan is only an imaginary figure or a being used in an allegory. An allegorical or imaginary person should not be allowed to act as an obstacle to bhakti. Those who believe God is impersonal simply identify Him with some power or quality of nature. In fact He is above nature, her laws, and her rules. His holy wish is law, and it is sacrilege to confine His unlimited excellence by identifying Him with such attributes as omnipotence, omnipresence, and omniscience— attributes which may exist in created objects, such as time and space. His excellence is such that He has mutually contradicting powers and qualities, which are ruled by His supernatural Self. He is identical with His all-beautiful person, and His powers of omnipresence, omniscience, and omnipotence cannot be found elsewhere. His holy and perfect person exists eternally in the spiritual world and is simultaneously existing in every created object and place in full. This understanding excels all other ideas about the deity.

"Mahaprabhu also rejected idolatry, but considered deity worship to be the only unexceptionable means of spiritual culture. It has been shown that God is personal and all-beautiful.Vyasa and other sages have seen God's beauty with their souls' eyes. They have left us descriptions. Of course, words carry the grossness of matter, but truth is perceivable in those descriptions. According to those descriptions one delineates a deity and sees the Supreme Lord of one's heart with intense pleasure. Brothers! Is that wrong or sinful? Those who say that God has no form either material or spiritual, and then imagine a false form of worship are idolatrous. But those who see the spiritual form of the deity in their souls' eyes carry that impression as far as possible to the mind and then frame an emblem for the satisfaction of the material eye and for the continual study of higher feelings. They are by no means idolatrous.

"When you see a deity, do not even see the image itself; see the spiritual form of

the image. Then you are a pure theist. Idolatry and deity worship are two different things. But my brothers, you simply confound one with the other in hastiness. To tell you the truth, deity worship is the only true form of worship of the Lord, without which you cannot sufficiently cultivate your religious feelings. The world attracts you through your senses and as long as you do not see God in the objects of your senses, you live in an awkward position, which scarcely helps you secure your spiritual elevation.

"Place a deity in your house. Consider God the guardian of the house and the food that you take His prasada. The flowers and scents are also His prasada. The eyes, the ears, the nose, the tongue, and the sense of touch can be spiritually satisfied. Worship God with a holy heart. God will know and judge you by your sincerity. In this way, Satan and Beelzebub will have nothing to do with you.

"All sorts of worship are based on the principle of deity worship. Look into the history of religion and you will understand this noble truth. The Semitic idea of a patriarchal God, both in the pre-Christian period of Judaism and post-Christian period of Christianity and Mohammedanism, is nothing but a limited idea of deity worship. The monarchic idea of Jupiter among the Romans and Indra among the Aryan karma-kandis is also based on the same principle. The idea of a force and Jyotirmaya Brahma of the meditators and a formless energy of the Saktas is also a very faint view of the deity. In fact, the deity is the Truth differently exhibited by different people according to their beliefs. Even Jaimini and Compte, who were not prepared to accept a creating God, have prescribed certain forms of deity worship, simply because they were impelled by the soul. And we meet people who have adopted the cross, the sdlagrama-sila, the lihgam, and such emblems as indicators of the Lord within.

"Furthermore, if divine love, justice, and compassion can be portrayed by the pencil and expressed by the chisel, why shouldn't the personal beauty of the deity (embracing all other qualities) be portrayed in poetry and in pictures, and carved by the chisel for the benefit of man? If a word provokes thought, a watch indicates time, and a sign tells us of history, why shouldn't a picture or deity bring higher thoughts of and feelings for the transcendental beauty of the Divine Person?"(Caitanya Mahaprabhu's Life and Precepts)

17 Transcendental Mellows

1. Why is Sri Krsna the personification of all nectarean rasas! Why is He unique in this regard?

Sri Krsna is the object of the highest transcendental mellows. If one considers impartially and becomes free from the clutches of prejudice, one will conclude that in rasa the form of Sri Krsna is the most suitable and the best. His other forms are eternal, spiritual, transcendental, and full of divine qualities. They are the master of maya. Krsna also possesses all these transcendental qualities. The special characteristic of Krsna is that He displays His spiritual pastimes in this material world through His spiritual energy and allows the material senses to perceive them. When the Lord descends to this world, His behavior appears mundane, but actually He is always full of all opulences. He reciprocated with the cowherd boys as their beloved friend, with His parents as their dependent child, and with His devotees who are absorbed in madhurya-rasa as their beloved Lord, yet He never failed to display His supremacy. Even while performing His pastimes as a human being, He surprised the learned community by exhibiting His superiority over the demigods, who are dependent on Him. If Krsna had not mercifully displayed His most enchanting pastimes as a cowherd boy, could anyone realize the Supreme Lord as the object of madhurya-rasa? (Sri Manah-siksa 5)

2.Are Sri Krsna's pastimes as a paramour abominable?

When Sri Krsna Himself is the only enjoyer, there is no question of His pastimes as a paramour being abominable. Whenever an ordinary living entity claims to be the enjoyer, immediately the question of religiosity or irreligiosity arises. (Jaiva Dharma Chapter 31)

3.What is the science of Sri Radha Krsna?

According to the teachings of Sriman Mahaprabhu, worship of the Lord in the mood of madhurya-rasa is the highest. In this mood one cannot relish the transcendental mellows of devotional service unless one becomes subordinate to Sri Radhika. The Supreme Brahman is eternal (sat), full of knowledge (cit), and full of bliss (ananda). Sri Krsna is the personification of sat-cit and Sri Radha is the manifestation of ananda. Radha and Krsna are one truth, but for the expansion of rasa, They have appeared as two.(Caitanya-siksamrta 6/5)

4.What are the symptoms of ecstatic love for Krsna?

After honoring prasdd, Vijay Kumar, taking the road by the ocean, immediately departed for the house of KasI Misra. On seeing the waves and billows of the ocean, the mood of the ocean of transcendental mellows began to appear in his mind.He thought, "Oh! This ocean is awakening my sentiments. Although it is a material object, it is arousing my internal spiritual mood. The topic of the ocean of mellows, which the Lord always explains to me, are as follows. When my gross and subtle bodies are thrown away, I sit on the shore of the ocean of mellows in my own form as a manjari and relish transcendental mellows. Krsna alone, whose complexion is like a new cloud, is my beloved Lord. On His side stands the daughter of King Vrsabhanu. She is our controller. In other words, She is the controller of all living entities. The ocean is the transformation of Radha Krsna's ecstatic love. Transcendental mellows of ecstatic love are the waves. Whenever a particular mood arises, it drowns me, a sakhl, in the mellows of ecstatic love, as I stand on the shore. Krsna is the ocean of mellows and therefore the ocean has adopted the complexion of Krsna. The current of the ocean is Sri Radha and therefore it appears golden. The big waves are the sakhls and the small waves are their maidservants. I am one of the maidservants thrown away from the ocean to the shore."

Thinking in this way, Vijay became overwhelmed. Coming back to external consciousness after some time, he went before his spiritual master, offered his respectful obeisances, and sat down.(Jaiva Dharma Chapter 32)

18
Holy Names of Sri Krsna

1.What is the holy name of Krsna?

The holy name of Lord Krsna is the bud of the flower of rasa. Rasa is pure and unbroken, and by the mercy of Krsna, it has been spread in the world as the holy name.{Hari-nama-cintamani)

2.Which instruction in the Vedas is the best?

Of all the instructions in the Vedas, the best is to chant the holy names of Hari. (Jaiva Dharma Chapter 24)

3.How is the chanting of the holy names simultaneously the goal of life and the process of achieving that goal?

The mercy of the Supreme Lord is the highest goal of all living entities. The principal method for achieving that goal is not fruitive activities and mental speculation, because they vanish as one comes closer to the goal. The process of chanting is not like that. The holy name is nondifferent from the Supreme Lord and, therefore, He always remains present as both the goal and the process. (Harinama-cintamani)

4.How many types of names does the Supreme Lord have?

Is it proper to consider the Lord's names as inferior or superior?

The holy names of the Lord are of two types: primary and secondary. The names given to Him because He created the material world through maya (such as creator of the universe, maintainer of the universe, controller of the universe, sustainer of the universe, and Paramatma) are His secondary names. Some names, such as Brahman, that are beyond the jurisdiction of the three modes of material nature are also counted among His secondary names. Although these holy names award various results, they seldom award the supreme spiritual goal. The Lord's holy names that are transcendental to material time and space, and are eternally present in the spiritual world are the Lord's primary and spiritual names. They are names such as Narayana, Vasudeva, Janardana, Hrsikesa, Hari, Acyuta, Govinda, Gopala, and Rama. These principal names are eternally present in the spiritual realm and are inseparably connected with the Supreme Lord.{Jaiva Dharma Chapter 23)

5.What is special about the name Krsna?

The holy name Krsna is the Lord's eternal name that attracts everyone toward His ecstatic love and reveals His supreme existence.
(Brahma-samhita 5/3)

6.What is Krsna's first identification?

Krsna's first identification is the holy name Krsna. The living entity should chant Krsna's holy name, and resolve to achieve His shelter.
(Caitanya-siksamrta 6/4)

7.Is the holy name a material sound vibration?

Can a material tongue chant the holy name?

The holy name of Hari is not a product of the material world. A pure spirit soul situated in his constitutional position is qualified to chant the holy name of Hari in his spiritual body.A materially conditioned living entity cannot chant the holy name through his material senses. However, when one's constitutional propensities are awakened by the mercy of the hladini potency, one is eligible to chant the holy name of the Lord. At that time, the pure name mercifully appears in the devotee's heart and then dances on his devotion-filled tongue. The mystery of the holy name is that it is not a combination of letters but manifests as a combination of letters when it dances on a material tongue.{Jaiva Dharma Chapter 23)

8.Why are there different holy names for deliverance in different yugas?

After analyzing people's level of advancement, the compilers of the scriptures established the appropriate holy names to deliver people in the different ages. (Sri Krsna-samhita Introduction)

9.What are the prescribed holy names for Satya-yuga and what is their significance?

narayana-para veda naray ana-paraksarah
narayana-para muktir narayana-para gatih

The meaning of this verse is that Lord Narayana is the goal of all science, language, and liberation, and He is the supreme destination. The Supreme Lord is fully realized in the form of Narayana, surrounded by His associates in

Vaikuntha. The name of the' Absolute Truth for devotees who admire His opulence is Narayana. Such devotees have a relationship with the Lord in Santa-rasa and a little dasya-rasa.(Sri Krsna-samhita Introduction)

10.What are the prescribed holy names for Treta-yuga and what is their significance?

rama, narayana, ananta, mukunda, madhusudana,
krsna, kesava, kamsare, hare, vaikuntha, vamana

These are the holy names to deliver one in Treta-yuga. These names indicate Narayana's prowess. Devotees who worship the Lord with these names have a relationship in dasya-rasa and a reflection of sakhya-rasa.(Sri Krsna-samhita Introduction)

11.What are the prescribed holy names for Dvapara yuga and what is their significance?

hare, murare, madhu-kaitabhare, gopala,
govinda, mukunda, saure yajnesa, narayana, krsna, visno,virasrayam mam, jagadisa raksa

These are the holy names to deliver one in Dvapara-yuga. These names aim toward Krsna, who is the shelter of unsheltered persons. Devotees who worship the Lord with these names have a relationship in Santa, dasya, sakhya, or vatsalya-rasa. (Sri Krsna-samhita Introduction)

12.What are the prescribed holy names for Kali-yuga and what is their purport?

hare krsna hare krsna krsna krsna hare hare

hare rama hare rama rama rama hare hare

These are the topmost sweet names of the Lord. There is no prayer in this mantra. Provocation for all rasas mixed with intimate attachment is found in this mantra. There is no mention of the Lord's prowess or giving liberation. This mantra reveals only that a soul has an indescribable attraction for the Supersoul by a thread of love. These names are the mantra for those who are on the path of madhurya-rasa. Constant deliberation on these names is the best form of worshiping the Lord. All spiritual activities of swanlike people, such as worshiping the deity, following vows, and studying the scriptures, are included in these holy names. There is no consideration of time, place, or candidate for chanting this mantra. The chanting of this mantra does not depend on the instructions of a guru or worshiping a deity for some reward. Swanlike people are duty-bound to take shelter of these names while accepting the previously mentioned twelve truths. Swanlike people of foreign countries, whose language and social positions are different, should accept these holy names in their own language by taking a hint from this mantra. This means that in chanting this mantra, there should be no complex scientific consideration, useless argument, or any type of direct or indirect prayer. If there is any prayer at all, it should be to increase one's love for God. (Sri Krsna-samhita Introduction)

13. Does a liberated person need to chant Hari's holy names?

How does one chant the holy names to develop unalloyed devotional service?

For the living entities, there is no other wealth or goal than chanting Krsna's holy names. In the liberated stage, pure living entities in Vaikuntha always sing the holy names of Hari. Unless one chants the holy names offenselessly, one can never take shelter of the holy name without deviation.(Sajjana-tosani 8/9)

14.What is the instruction of Mahaprabhu?

Mahaprabhu instructs us to fill our lives with chanting Krsna's holy names.

There is nothing permanent and real in this material world except the holy names of Krsna.(Sajjana-tosani 11/5)

15.How did Sriman Mahaprabhu deliver the fallen souls?

Sriman Mahaprabhu delivered the fallen souls simply by distributing the holy names of Krsna to the living entities and inducing them to chant these names. (Sajjana-tosani 11/5)

16.How can one achieve all perfection?

If, by the mercy of the spiritual master, one can chant the holy names of Krsna while keeping firm faith in the words of the Lord, one is sure to achieve all perfection. There is no doubt about it.(Sajjana-tosani 11/5)

17.How can one counteract offenses committed in deity worship?

If one commits offenses while performing service to the deity of Krsna, one can be delivered from one's offenses by taking shelter of the Lord's holy names. (Bhajana Rahasya Chapter 2)

18.Are the names, forms, qualities, and pastimes of Sri Krsna approachable by the material body and senses of the living entity?

The material body and senses of the living entity do not realize the pure transcendental names, forms, qualities, and pastimes of the Lord. Out of His causeless mercy, Sri Krsna has directly manifest truth in this world for the benefit of the living entity. The self-manifest spiritual science appears directly.(Hari-nama-cintamani)

19.How does the holy name manifest His form?

As soon as the budlike holy name begins to blossom, enchanting spiritual forms, such as Krsna's form, begin to manifest.(Hari-nama-cintamani)

20.How does the holy name manifest His qualities?

When the bud of the holy name blossoms, one appreciates the fragrance of the sixty-four transcendental qualities of Krsna just like one appreciates the fragrance of a flower.(Hari-nama-cintamani)

21.How does the holy name manifest His pastimes?

When the flowerlike holy name is fully blossomed, the eternal transcendental pastimes of Krsna manifest in this world even though they are beyond material nature.(Hari-nama-cintamani)

22.Can one relish the chanting of the holy names of Hari in both separation and meeting?

In both separation and meeting the chanting of the holy names are eternally relishable. (Hari-nama-cintamani)

23.What is the difference between the kdma-bija mantra of Goloka and of the material world?

The kdma-bija of Goloka is purely spiritual whereas the kdma-bija of the material world is under the subordination of time and the shadow energy [maya] of the Supreme Lord.(Brahma-samhita 5/8)

24.What is the sound of Krsna's flute?

The sound of Krsna's flute is transcendental sound vibration. It is eternal, full of knowledge, and full of bliss. Therefore all the truths of the Vedas are present in it.(Brahma-samhita 5/27)

25. Following the directions of the eight verses of Siksdstaka, how should one cultivate chanting the sixteen names of the maha-mantra?

The sixteen names of the Hare Krsna mahd-mantra are called asta-yugas or eight verses. This is the verdict of the Lord.

The first verse, "Hare Krsna," destroys one's nescience. One is advised to congregationally chant the holy names of Krsna with faith.The second verse, "Hare Krsna," means that the Supreme Lord Krsna is omnipotent. One is advised to take shelter of the holy names in the association of the devotees. This process will vanquish all one's unwanted desires. When one's unwanted desires are destroyed, one develops fixed faith.While chanting the third verse, "Krsna

Krsna," one is advised to constantly chant the holy names with determination in the association of pure devotees.Chanting the fourth verse, "Hare Hare," awakens one's unalloyed devotion to the Lord. One is advised to congregationally chant the holy names with taste.While chanting the fifth verse, "Hare Rama," one is advised to become attached to the pure service and to remember the holy names of the Lord.The sixth verse, "Hare Rama," is chanted to develop bhava. This results in detachment for material life, and taste for Krsna's lotus feet.By chanting the seventh verse, "Rama Rama," one becomes attached to madhurya-rasa and takes shelter of the lotus feet of Radha. This also awakens one's mood of separation.The eighth verse, "Hare Hare," refers to the devotees who are in the mood of the gopis and who constantly engage in loving devotional service to Radha-Krsna in Vraja and thus achieve the ultimate goal of life.(Bhajana Rahasya Chapter 1)

26. Why is the most attractive holy name "Krsna" supremely unique?

Keeping a great quality of the Lord in mind, the devotees have awarded a name to the Lord. Names such as Brahman, Paramatma, and Narayana indicate the Lord's great qualities, but these qualities do not establish the relationship between the Supreme Lord and the living entities. A transcendental rope in the form of relationship connects the Lord and His devotees. Through this rope the Supreme Lord attracts all living entities. The highest manifestation of the Lord is this attraction. Krsna is all-attractive. As far as worship of the Lord is concerned, there is an eternal relationship between Krsna and the living entities. (Tattva-sutra 40)

19 Associates of Sri Krsna

1.What are the characteristics of the devotees in Vaikuntha?

Five kinds of devotees are eternally present in Vaikuntha. They are jhdna-bhaktas, suddha-bhaktas, prema-bhaktas, premapara-bhaktas, and prematura-bhaktas. Jhdna-bhaktas such as Bharata engage in nine types of devotional service to the Lord's lotus feet with awe and reverence; they disregard liberation, and their devotion is mixed with jnana. Suddha-bhaktas such as Ambarisa are free of the desire for karma, jnana, and vairagya; they only desire devotional service. Prema-bhaktas such as Ltanuman only desire to serve the Lord with love. Premapara-bhaktas such as Arjuna are bound by pure love, are well-wishers of the Lord, are friends of the Lord, and always hanker to see the Lord. Prematura-bhaktas such as Uddhava are always overwhelmed by their wealth of love and are attracted to the Lord in various wonderful loving relationships. (Brhad-bhagavatamrta purport)

2.Does Lord Narayana have a father and a mother in Vaikuntha?

Because of the principle of opulence in Vaikuntha, there is no possibility of an eternal father or mother there. Yet, if the devotees remember the loving feelings of Nanda and Yasoda, they feel shivering in their bodies.(Brhad-bhagavatamrta purport)

3.Where do the pure devotees of Vraja and Navadvipa live?

By the inconceivable potency of Krsna, devotees of various rasas live in Goloka. Pure devotees who worship the Lord in the mood of Vraja live in Krsnaloka, and devotees who worship the Lord in the mood of Navadvipa live in Gauraloka. Devotees who worship the Lord in both the moods of Vraja and Navadvipa live simultaneously in Krsnaloka and Gauraloka.(Brahma-samhita 5/5)

4.Do the devotees who are attached to the Lord's spiritual pastimes become overwhelmed by His

opulence?

The transcendental devotees are so much overwhelmed by the Lord's sweetness that they cannot accept the Lord's opulence in spite of its presence. This nescience, however, is not material.(Sri Krsna-samhita Chapter 4)

20 Energy of the Lord

1.Are the energy and the energetic separate?

The energy and the energetic are simultaneously one and different; therefore, by nature, the object and its energy are inconceivably one and different.
(Sri Manah-siksa 4)

2.How is the Lord's energy nondual and unlimited?

The mood one adopts while building a boat certainly differs from the mood while building a house. The ability to build different things comes from the same energy, but different moods are adopted. Therefore there is no contradiction regarding the Lord's energy being nondual and unlimited. (Tattva-sutra 6)

3.Why is the Lord's energy female?

Energy is dependent; so energy is imagined as a female and thus she has become qualified to be embraced by the supreme energetic. To make the truth more

easily understood great sages have added ornamental language to their descriptions. Actually, Radha-Krsna is one Absolute Truth. (Tattva-sutra 7)

4.What are the characteristics and activities of the internal, external, and marginal energies of the Lord?

The living entities are the fragmental parts and the marginal energy of the spiritual internal energy of the Supreme Lord. The external energy or maya is the illusory energy or shadow energy of the Lord. From marginal potency, the living entities have been created. From external potency, this material world has been created. Because of the living entities' misconception of thinking the body to be the self, they come in contact with the material world.
(Sri Bhagavatarka-marici-mala 111 Introduction)

5.What are the special characteristics of the Lord's energy?

The Lord's energy is of three kinds: sandhini, samvit, and hladini. Existence—such as the existence of the body, death, time, association, and ingredients—manifests from the sandhini potency. Relationships and feelings manifest from samvit. Rasa manifests from hladini. Existence and also relationships and feelings culminate in rasa. Those who don't accept variety, the impersonalists, are dry. Variety is the life of enjoyment. (Prema-pradipa Chapter 5)

6.What is the internal potency of the Lord called in the Vedas?

The wonderful variegated internal spiritual potency of Sri Krsna is called sabala.
(Sri Manah-siksa Verse 3)

7.What is the function of the sandhini aspect of the Lord's spiritual potency?

sa saktihs sandhin bhutva sattajatam vitanyate pitha-satta svarupa sa vaikuntha-rupini sati

krsnadyakhyabhidha-satta rupa-satta kalevaram radhadya-sangini-satta sarva-satta tu sandhini

sandhini-sakti-sambhutah sambandha vividha matah sarvadhara svarupeyam sarvakara sad amsaka

The superior energy of the Absolute Truth is realized in three aspects—sandhini, samvit, and hladini. The first manifestation of the Absolute Truth is sat (sandhini), cit (samvit), and ananda (hladini). "In the beginning there was only the Supreme Brahman, and then, after manifesting His energies, He became known as sac-cid-dnanda"; this kind of misconception arises due to consideration of material time and should not be applied to the Absolute Truth. Swanlike people understand that the sac-cid-dnanda form of the Lord is beginningless, endless, and eternal. The sandhini energy manifests the existence of the eternal abode, name, form, associates, relationships, features, and foundation of the Absolute Truth. The superior energy of the Lord has three potencies: cit or spiritual, jlva or marginal, and acit or material. The spiritual potency, cit, is His internal potency. The marginal and material potencies are separated. These potencies are considered according to the proportion of the energy manifest. Vaikuntha is the abode of spiritual potency of the sandhini aspect of the superior energy. The names of Krsna manifest from the abhidhd-sattd, the body of Krsna manifests from the rupa-satta, and the lovers of Krsna like Radha manifest from a mixture of the rupa-satta and sahgini-sattd. All kinds of relationships manifest from the sandhini aspect. The sandhini aspect of the Lord is the source of all spiritual manifestations and features.
(Sri Krsna-sarhhitd Chapter 2)

8. What is the function of the samvit aspect of the Lord's spiritual potency?

samvid bhuta p ara saktir jnana-vijnana rupini sandhini-nirmite sattve bhava-samyojini sati

bhavabhave ca sattayam na kincid apy laksyate tasmat tu sarva-bhavanam
samvid eva prakasini

sandhini-krta-sattvesu sambandha-bhava-yojika samvid-rupa maha-devi
karyakarya vidhayini

visesabhavatah samvid brahma-jnanam prakasayet visesa-samyuta sa tu
bhagavad bhakti-dayini

The samvit aspect of the superior energy consists of knowledge (jnana) and its practical application (vijhana). When samvit interacts with the manifestations of the sandhini aspect, emotions appear. Without the presence of emotions, existence would be unknown. Therefore all truths are illuminated by samvit. The samvit aspect of the spiritual potency creates all the emotions of Vaikuntha. All relationships in Vaikuntha have been established by Sarhvit-devi, who is the director of action and inaction. The different rasas, such as santa and dasya, and the respective activities in those rasas have been established by samvit. If one does not accept the quality of variegatedness, then Samvit-devi manifests the impersonal feature of the Absolute Truth. The living entity then takes shelter of the impersonal knowledge of Brahman. Therefore, impersonal knowledge of Brahman is only the impersonal consideration of Vaikuntha. For one who accepts the quality of variegatedness, Samvit-devi manifests the Supreme Personality of Godhead. The living entity then accepts the devotional service of the Lord.(Sri Krsna-samhita Chapter 2)

9. What is the function of the hladini aspect of the Lord's spiritual potency?

hladin-nama sarmprapta saiva saktih parakhyika mahabhavadisu sthitva
paramananda-dayini

sarvorddha-bhava-sampanna krsnarddha-rupa-dharini radhika sattva-rupena krsnananda-mayi kila

maha-bhava-svarupeyam radha-krsna-vinodini sakhya asta-vidha bhava hladinya rasa-posikah

tat tad bhava-gata jiva nityananda-parayanah sarvada jiva-sattayam bhavanam vimala sthitih

When the spiritual potency of the superior energy interacts with the hladini aspect, it creates attachment up to the state of mahabhava, in which She (hladini) bestows the topmost ecstasy. This hladini is Sri Radhika. She is the energy of the energetic, possesses the topmost loving sentiments, and is half of the Supreme Lord's form. She expands into the indescribable forms of Krsna's inconceivable happiness. Radha gives pleasure to Krsna. She is the embodiment of mahabhava. There are eight varieties of emotions that nourish the rasa of hladini. They are known as Radha's eight sakhis. By the association of devotees and the mercy of the Lord, the hladini energy of the living entities realizes a portion of the spiritual hladini. Then the living entities become eternally happy and attain the stage of pure eternal sentiments while remaining individual entities.(Sri Krsna-samhita Chapter 2)

10. What is the characteristic of hladini?

The hladini energy is the greatest among all the energies of the Lord. Sri Radhika is the personification of this energy. (Jaiva Dharma Chapter 33)

11.What is the importance of the Lord's hladini energy?

Without the mercy of the hladini energy, the living entities cannot obtain love of

God, which is the ultimate goal of life. Having received strength from the hladini energy, the living entities can penetrate the abode of Brahman and reach the spiritual sky. (Sri Manah-siksa Verse 11)

12.What are the activities of sandhini, samvit, and hladini in the spiritual energy and in the material energy?

By the influence of the Lord's three energies (spiritual, marginal, and material), the spiritual world, the living entities, and the material world have been created. Within each of the three energies, we find three separate propensities called sandhini, samvit, and hladini.

By the interaction of the spiritual potency and the sandhini propensity, all kinds of spiritual opulences such as the spiritual abode, spiritual forms, and spiritual paraphernalia manifest. The names, forms, qualities, and pastimes of Krsna are the work of sandhini. By the interaction of the spiritual potency with the samvit propensity, all spiritual sentiments manifest. By the interaction of the spiritual potency with the hladini propensity, the cultivation of ecstatic love manifests.By the interaction of the marginal potency and the sandhini propensity, spiritual existence and the names and abode of the living entities manifest. By the interaction of the marginal potency with the samvit propensity, impersonal knowledge manifests. By the interaction of the marginal potency with the hladini propensity, happiness derived from merging into Brahman manifests as well as the happiness of trance attained through astdhga yoga or the happiness of being one with the Lord.

By the interaction of the material potency with the sandhini propensity, the material universe (consisting of fourteen worlds, the gross and subtle bodies of the conditioned souls, their attainment of the heavenly planets and their material senses) has been created. The material name, form, qualities, and activities of the conditioned soul are also the result of this interaction. By the interaction of the material potency with the samvit propensity, the conditioned souls' thought, desire, imagination, and concepts are manifest. By the interaction of the material potency with the hladini propensity, gross material pleasure and subtle heavenly pleasure manifest.(Sri Manah-siksa Verse 4)

13. How has the spiritual world manifest?

The Lord's inconceivable energy displays its power through variety in the Lord's body, the living entity's body, the situation of both, and the spiritual realm. (Prema-pradipa Chapter 9)

14.What is the marginal energy?

The energy suitable for both the material and spiritual worlds is called the marginal energy. (Sri Manah-siksa Verse 6)

15.What is yoga-nidra?

The Supreme Lord's ecstatic trance in the intrinsic joy of His own self is called yoga-nidrd. (Brahma-sarhhitd 5/12)

16.What is yogamdyal What is her work?

Another name of spiritual energy is yogamdyd. She manifests the pastimes of Krsna in such a way that they appear ordinary to the eyes of the materialists. (Jaiva Dharma Chapter 32)

17.Which Gayatri mantra and other mantra are used in the worship of Krsna?

The Kama-gayatri mantra, consisting of twenty-four and a half syllables, is derived from Vedic tantras. This and the mula-mantra, also known as the kama-bija, are used for the worship of Krsna.(Caitanya-caritamrta Madhya 8/137-138 commentary)

18.What is Kama-gayatri?

Gayatri, the mother of the Vedas, became a gopi, attained the shelter of Krsna, and thus became known as Kama-gayatri. By the will of Krsna, yogamayd, the Lord's spiritual potency, has arranged the Vraja pastimes. These pastimes are totally faultless, because they are arranged by yogamayd, not the Lord's illusory energy. In these pastimes Krsna's eternally perfect maidservants enjoy with Him. Demigoddesses and the personifications of the Upanisads and Gayatri, after attaining the association of Krsna's eternally liberated maidservants, serve Krsna in parakiyd-bhava (paramour relationship).
(Caitanya-siksamrta 111)

19.What is the duty of Durga, who is worshiped in the material world?

The material world, where Brahma is situated and singing the glories of the Lord of Goloka, is the world of fourteen planetary systems. It is called Devi-dhama and Durga is the presiding goddess. She has ten arms, representing the ten karmas, fruitive activities. Her prowess as a heroine is indicated by her riding on a lion. She is the subduer of vice, represented in her punishing Mahisasura, the buffalo-demon. She is the mother of two sons, Karttikeya and Ganesa, indicating her beauty and success. She is positioned between Laksmi and Sarasvati, who are the companions of worldly opulence and knowledge. To suppress vice, she is the bearer of twenty weapons, representing the manifold

Vedic religious duties. She holds a snake, representing the beauty of time, the vanquisher. Durga possesses all these features, and she also possesses a durga, which means a prison. When the jivas, who have their origin in the marginal potency, become opposed to Krsna, they are interned in Durga's durga. The instrument of punishment in that prison is the wheel of karma. Her duty, by the wish of Govinda, is to fulfill the task of reforming these jivas by corrective measures; a task that she executes perpetually. When the jivas have the fortune of attaining sddhu-sanga, the holy association of pure devotees and they turn toward the Lord, the very same Durga, by the wish of Govinda, becomes the cause of their liberation.

It is conducive to show the prison warden, Durga, one's reformed favorable attitude, and to satisfy her and gain her undeceiving grace. Wealth, successful, agriculture, assurance of the health of one's family members, and so on—all such benedictions are the deceptive grace of Durga. To delude souls opposed to Krsna, Durga manifests her ten forms known as dasa-mahd-vidyd in the mundane world. These forms display psychic pastimes.
(Sri Brahma-samhita 5/44)

20. Are Mahamaya, Durga, or Kali spiritual energies?

What are their duties?

MayadevI is known and worshiped in the forms of Durga, Kali, and so on. Spiritual energy is Lord Krsna's original and primeval energy; maya is its shadow. Maya's intention is to rectify the erring jivas who have fallen away and bring them back to Krsna consciousness; this is her prime duty to the Lord. Maya showers two kinds of graces—niskapata (honest and unrestricted) and sakapata (capricious and illusory). By her niskapata mercy, she gives the science of devotional service to Lord Krsna subtly mixed with material knowledge. By her sakapata mercy, she offers temporary material favors and comforts, and thus controls the jiva. When she is dissatisfied with a jlva 's behavior, she casts him into the brahmajyoti through sdyujya liberation; thus the jiva is doomed.
(Sri Harinama-cintamani)

21.What is the difference between Durga who belongs to the covering of Krsna's abode and Durga who is worshiped in the material world?

The spiritual Durga is the outer covering of the spiritual realm of the Supreme Lord. She is the eternal maidservant of Krsna and is, therefore, the transcendental reality. Her shadow, the Durga of this world, functions in this mundane world as her maidservant. (Sri Brahma-samhita 5/44)

22.What is the function of Yogamaya in Gokula and Navadvipa in the material world?

Just as Sri Krsna had His birth in the mundane Gokula through the agency of Yogamaya who is the primal energy of the Supreme Lord, so with her help He manifests the Ilia of His birth in the womb of Sacldevi in Navadvipa on this mundane plane. These are the absolute truths of spiritual science and not the outcome of imaginary speculation under the thralldom of the deluding energy of Godhead.(Sri Brahma-samhita 5/5)

23.What are the activities of Durga of Goloka?

Durga, the spiritual energy of Krsna, maintains and arranges the Lord's pastimes. (Jaiva Dharma Chapter 14)

24.What is the difference between a pure follower of Durga and a pure follower of Lord Visnu?

We find a difference between the followers of Durga and the followers of Visnu. Those who are attached only to the Lord's illusory energy and do not take

shelter of the Lord's spiritual energy are followers of Durga but they are not Vaisnavas. They are materialists. The energy is not twofold. Radhika represents the same energy in the spiritual form, and in the material form, Durga represents it. On the transcendental platform, the energy of Visnu is the spiritual potency, and in the material world, it is the illusory energy. (Jaiva Dharma Chapter 9)

25.Why should we accept the Supreme Lord or His energy?

The rules of material nature are possible by the glance of the Supreme Lord. Such rules are the formation of clouds and then rain, according to the different seasons; earthquakes and the breaking of mountains, caused by heat; and the ebb and flow of the tide, caused by attraction. The heat or attraction can never be independent qualities. Consciousness is like the creator, and qualities such as attraction are only rules. Therefore, it is not reasonable to deny the creator but accept the rules.(Tattva-sutra 22)

26.How do the contradictory qualities of the Supreme Lord exist in perfect harmony?

Viruddha dharma samanjasyam tat acintya saktvat means that through His inconceivable potency the Absolute Truth possesses contradictory qualities of variegatedness and nonvariegatedness in perfect harmony.(Amnaya Sutra 6)

27.How is it possible for Sri Krsna to simultaneously possess contradictory qualities?

Sri Krsna, who is eternal, full of knowledge and bliss, possesses an inconceivable energy that removes contradictions. On the strength of this energy, various contradictory qualities are simultaneously and undisputedly present in Him. Some of His contradictory qualities are having a form and being

formlessness, being all-pervading and having the deity form, being unattached and being compassionate to the devotees,being unborn and taking birth, being the worshipable Supreme Person and being a cowherd boy, being omniscient and having a humanlike form, being full of variety and being without variety. Unlimited contradictory qualities are perfectly present in Sri Krsna, and they are constantly assisting in the service of Sri Radha, the personification of hladini mahdbhava. (Sri Manah-siksa Verse 4)

21 Illusory Energy of the Lord

1.Is the mode of goodness the cause of material bondage?

The shackles of maya are of three kinds. They are shackles made of the mode of goodness, shackles made of the mode of passion, and shackles made of the mode of ignorance. The illusory energy or maya binds the punishable living entities accordingly. The living entities are entangled by the shackles of maya, regardless of whether they are situated in the mode of goodness, passion, or ignorance. Although golden shackles, silver shackles, and iron shackles are made of different metals, nevertheless they are shackles and nothing else.(Jaiva Dharma Chapter 16)

2.Which sense enjoys which material object?

Form by the eyes, sound by the ears, smell by the nose, taste by the tongue, feeling heat and cold, soft and hard by the sense of touch—in this way, the five senses enjoy.(Sajjana-tosani 10/9)

3.What is the definition of happiness for conditioned souls?

The attached householders, who are absorbed in various material miseries in family life, constantly search after the remedy of their miseries. In this way they think that they are happy. Happiness in this world is not actually happiness, only a remedy for some distress.
(Sri Bhagavatarka-marici-mala 8-13)

4.What is the position of the conditioned souls?

Because of their misdeeds, the conditioned souls fall into the ocean of material existence and suffer perpetually. They continue swimming, trying to reach the shore, but they can't, because the material ocean is unlimited and insurmountable.(Gitamala 10-1)

5.What result do the conditioned souls achieve after being disturbed in the happiness and distress of repeated birth and death?

Conditioned souls think that material life is the source of happiness and separation from this life is the source of distress. Thus they give up the shelter of the Lord's lotus feet. Being asslike servants of maya, they become fully absorbed in material life.
(Gltdmdld 8-6)

6.Why is it wrong to have attachment for one's material belongings, opulence, wife, children, and relatives?

Material wealth is of no value. Supreme wealth is spiritual knowledge. Just once

consider this in your heart. You have no real relationship with your wife, sons, and friends. After your death, they will immerse your body in water and return to their homes. If one cannot claim anything as one's own, why hold onto the false hope and desire of material relationships, and why hold onto the thirst for material belongings; material belongings are like a drop of water, unable to quench one's thirst.(Sri Navadvipa Mahdtmya Chapter 7)

7.Why are the living entities entangled in the cycle of birth and death?

O Lord! You are the personification of complete spiritual bliss. I am a fragmental spiritual spark. Therefore, by nature I am Your servant. You are supremely independent and I am dependent on You. I have brought about my ruination by rejecting Your lotus feet. When I misused my independence and turned to maya, my original nature left me. Conditioned by maya, I came into the material world and fell into the wheel of karma. By Your sweet will, maya binds me with the iron chain of misfortune. By this unseen power of Yours, I have been put into the womb of MalinI as her son in the house of Srlvasa. (Gltdmdld 8/1-3)

8.Does Krsna associate with maya?

As the sun cannot enjoy its shadow, Krsna cannot enjoy maya. What to speak of Krsna enjoying maya, He is not even seen by persons who are under the shelter of maya. Yet simply by the mercy of Krsna one can easily see Him through samadhi. (Sri Krsna-samhita Chapter 3-15)

22 Living Entities

1. What is the history of the living entities falling from their constitutional position into the material

world and their attaining their eternal service?

The living entity is like a minute spiritual spark. As soon as he forgets Krsna, he is attracted by the illusory energy of the Lord and is thrown into the material world. As soon as he falls down, Durga gives him a gross body made of five gross elements, their five attributes, and eleven senses, and then puts him into the wheel of karma. He is just like a prisoner and experiences happiness and distress, heaven and hell. Durga also gives him a subtle body made of mind, intelligence, and false ego within the gross body. By means of the subtle body, the living entity forsakes one gross body and takes on another. The living entity cannot get rid of the subtle body, full of nescience and evil desires, unless and until he is liberated. On getting rid of the subtle body, he bathes in the Viraja and goes up to the abode of Hari. Such are the duties performed by Durga in accordance with the will of Govinda.
{Brahma-samhita 5/44)

2.What are the different stages of consciousness of the living entities?

The conditioned souls are situated in five different stages of consciousness: covered consciousness, diminished consciousness, budding consciousness, blossomed consciousness, and fully blossomed consciousness.(Jaiva Dharma Chapter 16)

3.What are the constitutional and conditional states of the living entities?

The living entity has two states of existence. In the pure state, he is fully spiritual and untouched by matter. Because he is a minute part and parcel, there is the possibility of his changing his position. By nature, Krsna, the supreme consciousness, never changes His position. He is truly great, complete, pure, and eternal. The living entity is a tiny part and parcel of Krsna, and is able to become impure and unwise. But constitutionally the living entity is great, complete, pure,

and eternal. As long as the living entity is pure, he is in his constitutional position. Only when the living entity becomes contaminated due to his contact with maya does he fall from his original constitutional position. Then he becomes impure, shelterless, and afflicted by happiness and distress. As soon as the living entity forgets his position as an eternal servant of Krsna, he falls into material existence.

As long as the living entity remains pure, he is proud of his constitutional position. He proudly considers himself a servant of Krsna. As soon as he becomes contaminated due to contact with maya, his pride as a servant of Krsna becomes diminished and his pride takes different forms. The pure state of the living entity becomes covered with gross and subtle bodies when he is in contact with maya.Cultivation of pure love of God is the constitutional duty of the living entity. This love pervertedly appears in the subtle body in the form of happiness, distress, attachment, and detachment. When it is further condensed, this perverted form of pure love appears in the gross body in the form of eating, drinking, and enjoying sex pleasure. You can therefore understand that the eternal constitutional duties of a living entity are manifest only when he is situated in the pure state. The characteristics that appear in the conditional state of a living entity are temporary. Constitutional duties are eternal, complete, and pure.{Jaiva Dharma Chapter 2/14-15)

4.What is the meaning of eternally forgetful?

Service to Krsna is the eternal constitutional duty of the living entity. Forgetting his position, the living entity becomes controlled by maya and forgets Krsna. Because he is forgetful of Krsna ever since he came to the material world, there is no history of the living entity's fallen condition within material time. Therefore, the words "eternally forgetful" have been used. From the time of the living entity's forgetfulness of the Lord and entrance into the material world, his constitutional duty has become perverted.
{Jaiva Dharma Chapter 1/11-12)

5.Which souls have covered consciousness?

Trees, grass, and stones have covered consciousness. The symptoms of consciousness are almost nonexistent in them. {Jaiva Dharma Chapter 16)

6.Which living entities have diminished consciousness?

Animals, birds, insects, reptiles, and aquatics like fish have diminished consciousness.
{Jaiva Dharma Chapter 16)

7.What are the stages of consciousness for the conditioned souls?

The consciousness of the embodied conditioned souls can be divided into three: seedling consciousness, blossomed conscious and fully blossomed consciousness.
{Jaiva Dharma Chapter 16)

8.Who has seedling consciousness?

Who has blossomed consciousness? In addition, who has fully blossomed consciousness?

People without morality and atheists possessing morality have seedling consciousness. Theists who possess morality and practitioners of devotional service have blossomed consciousness. Devotees who have attained the stage of bhava have fully blossomed consciousness.
{Jaiva Dharma Chapter 16)

9.How are living entities entangled in the three modesof material nature?

Living entities who reside in the upper planetary systems and who are in the mode of goodness are called demigods. Their feet are bound by the rope of goodness or gold. Living entities that are in the mode of passion have a nature like both the demigods and human beings. Their feet are bound by the rope of passion or silver. Living entities who are intoxicated by material pleasure are in the mode of ignorance. Their feet are bound by the rope of ignorance or iron.
{Jaiva Dharma Chapter 16)

10.Do living entities go through birth and death in their spiritual existence?

Birth is an act in the mode of passion, and death is an act in the mode of ignorance. The eternally existing spiritual essence, suddha-sattva, has never been touched by birth nor by death.{Sri Hari-nama-cintamani Chapter 1)

11.Does a spirit soul suffer in his conditional stage?

The material body is a prison for the living entity. The spirit soul is never a limited object, but due to accepting a material body, he suffers distress and inertia.
{Tattva-sutra 23)

12.In what category are demigods like Lord Brahma and Lord Siva?

Lord Siva and Lord Brahma did not take birth from the womb. They are not counted among the living entities who possess fifty qualities in minute quantity, but Lord Brahma and Lord Siva are separated parts of the Supreme Lord. Since they possess not only the fifty qualities in a greater quantity but also five other qualities, they are known as the principal demigods. Ganesa and Surya, the sun-god, are also principal demigods and they are worshiped on the same level as Lord Brahma. The other demigods are considered ordinary living entities. All the demigods are separated parts of Krsna. Their wives are also separated parts of the spiritual potency. Before the advent of Krsna, Lord Brahma ordered the demigoddesses to take birth in this world for Krsna's pleasure.
{Jaiva Dharma Chapter 32)

13.What are the activities of Lord Siva?

Srimad-Bhagavatam verses such as vaisnavdndm yatha sambhuh glorify Sambhu as a Vaisnava. The purport of such statements is that Sambhu unites with Durga-devI according to his own time potency and the will of Govinda. Thus, he accomplishes his tasks. In many scriptures headed by the tantras, he teaches religious duties that are a ladder for the jivas of various qualifications to come to bhakti, devotion. By Govinda's sweet will, Sambhu (indirectly) protects and sustains suddha-bhakti or pure devotion by preaching the doctrine of Mdydvdda (illusionism) and intellectual or imaginary fabrications of the scriptures.

The fifty qualities of the /Zra are present within Sambhu in copious proportion, and five more great qualities unattainable by the ordinary jlva are also found in him in partial proportion. So Sambhu cannot be categorized as a jlva; he is the lord of jlvas (isvara) although he partakes of the nature of a separated part (vibhinnamsa) of the Supreme Lord. (Sri Brahma-samhita 5/45)

14.Is Lord Siva a separate truth from Krsna?

What is the difference between Sadasiva and Rudra?

Sambhu is not another God separate from Krsna. Those who hold such a biased view are blasphemers of the Supreme Lord. Sambhu's control is subject to the control of Govinda, and so they are not really different from each other. Their nondifference is illustrated by the example of milk transformed into yoghurt by the addition of an agent; similarly, the Lord becomes transformed into another form. That form is dependent.Tamoguna or the material quality of inertia, the quality of minuteness of the marginal potency, and a minute degree of a mixture of divine cognizance (sarhvii) and ecstasy (hlddinl)— all these elements combined constitute a particular transformation. The plenary portion of the Supreme Lord that is amalga-mated with this transformation constitutes the halo of the divinity of Sadasiva, the masculine generative organ of Lord Sambhu, and from Sambhu, Rudradeva is manifest.(Sri Brahma-samhita 5/45)

15.Why do Lord Brahma and Lord Sambhu have delegated functions?

The progenitor (Brahma) and Sambhu are the dislocated portion's of Maha-Visnu. Hence they are gods with delegated functions.
(Sri Brahma-samhita 5/15)

16.What is the meaning of the Siva Lihgam?

Efficiency is maya or the productive feminine organ. The material principle is Sambhu or the procreative masculine organ.
(Sri Brahma-samhita 5/8)

17.Who are Rudra (Bhava or Bhairava) and Rudrani (Bhavani or Bhairavi)?

Sambhu, the symbol of masculine mundane procreation, is the dim halo of this reflected effulgence. It is this symbol, which is applied to the organ of generation of Maya, the shadow of Rama or the divine potency. The first phase of the appearance of the mundane desire created by Maha-Visnu is called the seminal principle oimahat or the perverted cognitive faculty.(Sri Brahma-samhita 5/8)

18.Why do Lord Brahma and Lord Rudra enjoy pastimes with the inferior energies of the Lord?

The dislocated portions of the Supreme Lord, Prajapati and Sambhu, both identifying themselves as entities who are separate from the divine essence. They sport with their respective nonspiritual (acit) consorts, Savitri-devi and Uma-devi, the perverted reflections of the spiritual (at) potency.
(Sri Brahma-samhita 5/17)

19.Who is Sambhu?

What is the purport behind the combination of Lord Siva and Goddess Durga?

The original unadulterated entity is the Supreme Personality of Godhead, the All-Truth, free from any concept of separate egoism. The separate masculine organic egoism— that is, the separate symbolic existence that appears in the mundane world—is only an illusory reflection of that pure existence, and represented by the original Sambhu. That existence unites with the distorted representation of RamadevI,the mayik or mundane female womb receptacle principle. At that point, Sambhu is represented as the efficient cause only in terms of elementary matter. Again, when in the course of evolution all the universes are manifest, the evolved conception of Rudra also appears within the entity of Sambhu who is, as previously explained, born from the brow of Maha-Visnu. However, the entity of Sambhu is constitutionally egoistic in all circumstances.

When the innumerable jlvas—who are sparks of cit or transcendental

consciousness emanating from the tit-rays of the Paramatma—identify themselves in the (pure) ego of exclusive servitors of the Supreme Lord, their relationship with the mayik world no longer endures; they become members of Vaikuntha. When they forget that ego and want to become enjoyers of maya, the egoistic principle of Sambhu enters their existence and gives them the frame of reference of being separate enjoyers. Thus, Sambhu is the basic truth underlying the egoistic world and the mundane bodily ego of the jivas.
(Sri Brahma-samhita 5/16)

20.What is the description of Lord Brahma and Lord Rudra?

Brahma is the dislocated portion of the Divinity, manifested in the principle of mundane action, endowed with the functional nature of His subjective portion; and Sambhu is the dislocated portion of the Divinity manifested in the principle of mundane inertia possessing similarly the functional nature of His subjective portion. (Sri Brahma-samhita 5/46)

21.Is Brahma or Sambhu the Supreme Lord?

By principle Brahma is superior to ordinary jivas but is not the direct Divinity. The divine nature is present in a greater measure in Sambhu than in Brahma.
(Sri Brahma-samhita 5/49)

22. What is the description of Ganesa?

The self-same Ganesa is a god in possession of delegated power by infusion of the divine power. All his glory rests entirely on the grace of Govinda.
(Sri Brahma-samhita 5/50)

23.Is Surya, the sun-god, the supreme controller?

The sun is after all, the presiding deity of a sphere of the sum total of all mundane heat, and hence, a demigod exercising delegated authority. The sun performs his specific function of service certainly by the command of Govinda. (Sri Brahma-samhita 5/52)

24.What are the special characteristics of Lord Visnu that distinguish Him from other delegated demigods such as Lord Siva?

Although the Supreme Lord's separated parts and parcels, the jivas, belong to the category of suddha-sattva (pure goodness), because of their contact with nescience or material nature, they have come under the sway of the material modes of passion and ignorance, and are now in the misra-sattva (mixed) category. Even demigods like Lord Siva, though far superior in many ways to the ordinary jivas, are nevertheless captivated by the material glare due to false identification, and so they fall in the category of misra-sattva. The Supreme Lord is always in pure goodness. He descends to the material world by His inconceivable spiritual potency and is always the controller of the material nature, maya, who is ever ready to act as His maidservant. (Sri Hari-nama-cintamani Chapter 1)

25.How are the living entities superior to materialnature?

Living entities are spiritual sparks, and therefore, spiritual qualities are present in them. Spiritual sparks possess free will, because they cannot be separated from spiritual qualities.Free will is certainly present in the living entities according to the proportion of their constitutional size. Because of possessing free will, the

living entities are superior to material nature.{Jaiva Dharma Chapter 16)

26.If free will is a disadvantage, why did the Supreme Lord give free will to the living entities?

Free will is like a special jewel. If the living entities were not given free will, they would be very lowly and insignificant like matter.
{Jaiva Dharma Chapter 16)

27.Is the Supreme Lord responsible for the living entities misuse of free will?

It cannot be said that God gives the distress the living entities suffer due to misuse of free will. The Supreme Lord is not to be blamed in anyway. He is not responsible for the distress the living entities suffer due to their transgressing rules and regulations. If the Supreme Creator forced the living entities to accept anarthas, He would be at fault for discrimination. However, if the living entities had used their free will to strengthen their spiritual attachment, they would have increased their own glories. If they did not have free will, they would not have an opportunity to increase their own glories. We should know that by giving such wonderful free will to the living entities, the Supreme Lord has displayed His mercy upon them and degradation caused by misuse of free will is meant to rectify and deliver the living entities.{Tattva-sutra 20)

28.What is the meaning of marginal nature?

Sometimes a riverbank is washed away by the force of the water and becomes part of the river, and again, when soil accumulates at the riverside, it becomes the riverbank. If he looks to Krsna, the living entity comes under the shelter of Krsna's spiritual potency. If he looks to maya, he becomes opposed to Krsna and

is entangled in maya's trap. This nature of the living entity is called the marginal nature. {Jaiva Dharma Chapter 15)

29.Can a living entity and the Supreme Lord ever be equal?

The Supreme Lord has created the material world through His external energy, maya. In the material world, a separate truth from the Supreme Lord, called the living entities, have been conditioned by maya. Maya is the energy of the Supreme Lord, and the Supreme Lord is the master of maya. The living entities are always different from the Supreme Lord.{Manah-siksa Verse 6)

30.How many types of parts does the Supreme Lord have?

The Supreme Lord has two parts: His own expansions and His separate parts. The quadruple plenary portions are His own expansions, and the living entities are His separate parts. We can compare the differences between them. The plenary portions are nondifferent from Krsna; they are always omnipotent, their will is dependent on the will of Krsna, and they have no independence. The separate parts are eternally separate from Krsna; they are less potent because of their finite nature, and their desire is completely different from Krsna's desire. {Manah-siksa Verse 6)

33. Are the living entities eternal or temporary?

The living entities can be eternal and they can also be temporary. The source of the living entities is the energy of the Supreme Lord and this energy is eternal, beginningless, and unlimited. Therefore, the living entities are eternal.The living entities, who come from the eternal unlimited energy are eternal, but the will of

the Supreme Lord is most powerful. If the Supreme Lord wishes to destroy the living entities, He can certainly destroy them. For this reason, the living entities can also be temporary.

34.Can the living entity become the Supreme Brahman?

Although the living entities are called Brahman, they cannot become the Supreme Brahman, because the Supreme Brahman is complete and unchangeable. The living entities emanate from the marginal potency of the Supreme Brahman. There is therefore a specific distinction between the living entities and the Supreme Brahman.{Tattva-sutra 13)

35.When can a living entity attain peace of mind?

As long as a living entity enjoys the fruits of his own karma, he can never attain peace, because he is weak, unable, and incomplete. However, when he surrenders to the Supreme Lord, he no longer laments.{Tattva-sutra 13)

36.Who is opposed to the Supreme Lord?

Those who have not had loving devotion to Krsna awakened in their heart are always proud of remaining under the shelter of jnana and karma. They are called bhagavad-bahirmukha, opposed to Krsna. Those who worship many gods, those who are Mdydvddis and thirsty for impersonal jnana, and those atheists who defy Vedic literature are all bhagavad-bahirmukha, opposed to Krsna.(Sajjana-tosani 11/6)

37.What is the difference between the endeavors of the fruitive workers and the mental speculators?

When do the living entities become introspective?

The gross materialist endeavors for sensual delights and aspires for ephemeral heavenly bliss in his next life. The mental speculator is wholly concerned with how to mitigate his existential suffering. After surpassing these stages, the jiva becomes introspective. {Harinama-cintamani Chapter 15)

38.What concept do mundane people have?

They take credit for the so-called advancement of scientific technology and the material comfort it brings. But everything happens by the Lord's will; they conveniently forget this fact.{Harinama-cintamani Chapter 13)

39.Who does not accept the existence of God?

Can atheism harm God?

Those who learn to make arguments in their childhood due to bad association gradually become controlled by prejudice and deny the existence of God. This attitude only harms them, not God.{Caitanya-siksamrta 1/1)

40.Can one realize the existence of God materially?

Some unfortunate people do not believe in the existence of God. Their eyes of knowledge are shut. Since they cannot see God with their material eyes, they think that there is no God. Just as blind people cannot see the light of the sun, spiritually blind people cannot believe in the existence of God.
{Caitanya-siksamrta 1/1)

41.When can the living entity realize his constitutional position?

A fire that is covered by ash is not identified as ash, and when the ash is removed, the fire displays its heat and light; similarly, when the gross and subtle bodies of a living entity are destroyed, the constitutional position of the living entity is realized at once. The ash of the gross and subtle bodies covers the fire of the living entity. Does the living entity not have an identity until these two coverings are removed? Yes, he does. As one can feel some heat if one sits in front of a fire covered with ash, similarly the living entity covered with the gross and subtle bodies can also identify himself to a certain extent.{Sajjana-tosani 8/7)

42. What is the definition of the living entity's material existence?

Considering the subtle body to be the self, the living entity has concocted a new body made of mind, intelligence, and false ego. Considering the psychological and physical factors, the embodied soul is mistakenly thinking these items are his assets. Being proud of his gross body, made of five material elements, he thinks "I am such and such Bhattacarya" and "I am such and such Saheb." Sometimes he dies, sometimes he takes birth, sometimes he is puffed up with happiness, and sometimes he is overwhelmed with distress. How glorious these changes are! How glorious are the tricks of maya;

Accepting a male body, sometimes the living entity marries a female, and sometimes accepting a female body, he marries a male and establishes family life. In this material existence, he serves his respectable elders, maintains his dependence, fears the king, and hates his enemies. Becoming a chaste woman, he feels very shy and is afraid of people's criticism. In this way, being entangled in temporary relationships in this magical material existence, the living entity has fallen far away from his original constitutional position. The condition of the

living entity situated in material existence is pathetic! Considering some rules and regulations of material existence as his master, he has totally forgotten Krsna, his eternal master. {Sajjana-tosani 8/9)

43.Who are non-Vaisnavas?

Learned scholars, rich people, powerful people, brahmana s, kings and their subjects who are devoid of devotional service are non-Vaisnavas. {Sajjana-tosani 10/2)

44.What is the result of proper thought?

The only difference between the animals and the human beings is that the animals are devoid of proper thought and the human beings are capable of such thought. Self-realization is the result of proper thought.{Caitanya-siksamrta 2/2)

45.Is a Godless civilization better than animal life?

Even though human beings are civilized and advanced in material science and morality, they can never become superior to animals unless they accept God. {Caitanya-siksamrta 1/1)

46.Who is not fit to be called a human being?

A person who does not know what this world is, who he is, who the world was created by, what his duty is, or what he will gain or lose by performing his duty can not be counted as a human being.{Caitanya-siksamrta 2/2)

47.What is the destination of a person who believes his life is in the hands of fate?

Those who immerse their existence in the current of their fortune are like dead fish; while floating in the ocean of material existence, they are sometimes tossed up and sometimes tossed down by the tide. They can never reach their desired destination.
{Caitanya-siksamrta 3/1)

48.What is the symptom of a conditioned soul?

Even after degrading to hell, a condition soul does not wish to give up his body. After getting respite from hell, be becomes bewildered by the Lord's illusory energy. (Sri Bhagavatarka-marici-mala 8/10)

49.What is the nature of the materialists?

Materialists do not have time to hear or speak about Krsna. Whether they engage in pious activities or in sinful activities, they are always far away from the science of self-realization.(Sajjana-tosani 10/11)

50.What is the nature of the conditioned soul?

Though a cloud impedes the eyes of an observer when he gazes at the sun, with his cloudy vision he sees that the tiny cloud is covering the sun, not himself. In the same way, the conditioned souls with their material intelligence, senses, and decisions accept Gokula as a piece of measurable land.
(Brahma-samhita 5/2)

51.Is the mind spiritual?

An element that does not remain with the living entity in all circumstances is not eternal. The mind is a temporary faculty. In its constitutional position, the soul does not accept a material faculty. The mind is therefore a product of matter. However, since the mind is very subtle, it is superior to many material objects.
(Tattva-sutra 30)

52.What is material time?

In the liberated state, a living entity is not influenced by material time. In the conditioned state, the living entities come under the control of time in the form of meeting, separation, existence, and activity. The conditioned souls contact with the material world is therefore called material time.
{Tattva-sutra 25)

53. Who attains which destination in the fourteen worlds?

Grhasthas who engage in pious activities and who desire to enjoy the fruits of their karma attain the three planetary systems, Bhuloka, Bhuvarloka, and

Svarloka. Above these are four planets, Maharloka, Janaloka, Tapoloka, and Satyaloka, which are the destination of the brahmacaris, vdnaprasthas, and sannyasis. Grhasthas who have no material desires and who engage in their occupational duties also attain these four planets. (Brhad-bhdgavatamrta)

54.What questions arise when contemplating the Absolute Truth?

In spite of drawing conclusions on various topics, I have drawn none regarding the Absolute Truth. While contemplating on the Absolute Truth, a few questions arose in my mind: Who am I? What is my relationship with this world? What is my relationship with God? What is my ultimate goal of life?
(Caitanya-siksamrta Chapter 8)

55.What are the four principal questions of inquisitive living entities?

If a person develops such a mentality out of good fortune, he detaches himself from material enjoyment and becomes inquisitive. Then, to obtain knowledge, such a person asks himself these four questions: Who am I? Who is the enjoyer of the material world? What is this vast universe? What is my actual relationship with this universe? (Tattva-viveka 1/2)

56.When does an embodied soul becomes liberated?

By nature, an embodied soul is a materialist. When he obtains the shelter of a bona fide spiritual master and desires to become free from material enjoyment, he gradually endeavors to free his mind from material contamination. When he achieves success in this attempt, he becomes liberated.(Sajjana-tosani All)

57.When can the living entities, who are parts and parcels of the Supreme Lord, arouse their love of God?

As sparks emanate from a complete fire, the living entities emanate from Krsna, who is the supreme complete consciousness. Just as a spark possesses the same quality as the fire, each living entity can manifest the qualities of the supreme consciousness. As a spark, possessing the power to burn, can reveal itself by the help of air and burn the entire world, a living entity after obtaining Krsnacandra, the object of love, can arouse the flood of his love of God. (Jaiva Dharma Chapter 2)

58.What is the fate of a fortunate and an unfortunate person?

Amongst the introspective jivas, those who are more fortunate and pious get the association of sadhus. In such association, those pious jivas take to chanting the Lord's holy name, which eventually transports them to the doorways of the spiritual sky. The less fortunate introspective jivas are attracted to the paths of karma and jnana, by which they worship many demigods or try to merge into the impersonal Brahman.
(Harinama-cintamani Chapter 15)

59.What is material bondage for the living entity?

The spirit soul is pure. He does not have any bondage. Material bondage means that a living entity is bewildered by maya and proudly considers his subtle body, which he received from maya, as himself. Therefore, material bondage of the living entity is not factual. Forgetting one's constitutional position is like the illusion of seeing wealth where there is none or seeing a person without a head.

(Sri Bhagavatarka-marici-mala 7/22)

60.How did the spirit soul develop material propensities?

According to his own nature, every spirit soul has a pure identity as the eternal servant of the Supreme Lord. This identity is based on the pure ego of the spirit soul. Under the shelter of the pure ego, the spirit soul also possesses the power of discrimination and feelings of happiness. He knows other objects and other living entities as well as the Supreme Lord, who is the object of his worship. He also has full knowledge and a mind suitable for meditation. When a spirit soul becomes materially conditioned, his spiritual qualities transform into a gross and a subtle body, and manifests mundane propensities because of association with matter.(Caitanya-siksamrta Part 2, 7/1)

61.What is the difference between the liberated state and the conditioned state?

A living entity who is a pure devotee of Krsna is not conditioned by maya. By the mercy of Krsna such a soul is liberated from the material world. He is a liberated soul and is in the liberated state. Then again, a living entity who avoids Krsna falls into the clutches of maya. He is a conditioned soul and is in the conditioned state.(Jaiva Dharma Chapter 7)

62.Who is superior, a brahmana or a Vaisnava?

A brahmana is the highest among human beings whose intelligence is not fully developed. A person whose intelligence is fully developed is a Vaisnava.
(Jaiva Dharma Chapter 3)

63.What is the purpose and result of the dry speculators'questions?

Questions are of two types: one type is under the shelter of dry speculation and the other is with faith in devotional service. The second type is such that the faith of the inquirer is satisfied. One should never answer the questions of the dry speculators, because they will never believe the truth. Their arguments are influenced by maya and they cannot progress on the path of inconceivable spiritual truth. Even if one tries hard to convince them, they will not make any spiritual progress. Their goal is to give up trust in God. (Jaiva Dharma Chapter 34)

64.What is the difference between the jndni and the Vaisnava?

There are many differences between the liberated souls who are on the path of impersonal knowledge, and those who are devotees. The jhdni hates his material body and always endeavors to not receive another body. The devotee becomes detached from his body because of separation from Krsna and on seeing Krsna considers his body successful. The jndni exhausts his sinful reactions by enjoying them, but the devotee simply depends on the will of Krsna.
(Sri Bhagavatarka-marici-mala 17/22)

65.Can one see the spiritual world in one's mind?

As long as the mind of a living entity remains absorbed in material thoughts and wanders in the material world, it cannot see the spiritual world, which lies beyond the material sky and is full of knowledge.(Gltamala 7/1)

66.Who is an intelligent person and who is an unfortunate person?

One who understands material existence is an intelligent person, and one who remains in the wheel of material existence is an unfortunate person.
(Jaiva Dharma Chapter 7)

67.Is the life of a devotee and the life of a conditioned soul the same?

There is a gulf of difference between the life of the devotees and that of persons bewildered by maya. Although they appear the same on the outside, on the inside the difference is vast.(Jaiva Dharma Chapter 7)

68.What is the difference between a materialist and a spiritualist?

Externally there is no difference between a materialist and a spiritualist, but their internal moods are different. (Sajjana-tosani 4/1)

69.Who is the enjoyer?

Is the living entity not an enjoyer?

A living entity can never be the enjoyer of another living entity. All living entities are enjoyed and Lord Krsna is the only enjoyer.
(Caitanya-siksamrta Part 2, 7/7)

70.Is the life of a person who possesses good qualities useless?

Even though a person possesses good qualities, his life is useless if he is without devotional service to Krsna. (Sajjana-tosani 5/1)

71.What is the difference between liberated and conditioned states?

In the liberated state, we have a spiritual form. In the conditioned state, we have a form of indistinct matter and spirit. In the liberated state vaikuntha-rasa is enjoyed, and in the conditioned state it should be sought after. (Prema-pradipa Chapter 9)

72.What is the understanding of "I" and "mine" in the liberated state?

In the liberated state, the idea of "I" and "mine" is fully spiritual and faultless. (Jaiva Dharma Chapter 7)

73.How does a living entity develop his spiritual body and realize his spiritual identity?

The;jiva is pure spirit soul, part and parcel of the Absolute Whole. He has a transcendental original form that is all-perfect. He has forgotten his perfect spiritual state and come under the clutches of maya. He is offensive to Lord Krsna and is inebriated with the false mundane designations of his gross body. If, by the mercy of a pure devotee spiritual master, he regains knowledge of his origin, the rediscovery of his original identity can quickly be accomplished.(Sri Hari-nama-cintamani Chapter 15)

74.What is the meaning of spiritual male body and spiritual female body?

Because of the power of maya, a soul residing in the material world imagines that she is male. In the understanding of pure spirit, Krsna is the only male and all others are female. In spirit, there is no sign of material male or female. If one intently meditates on this rasa, one can become qualified to become a gopl in Vraja. A person who yearns to attain madhurya-rasa will become qualified to become a. gopl in Vraja. By repeatedly desiring in this way, one attains that perfection. (Jaiva Dharma Chapter 32)

75.What is the difference between Krsna, maya, and the living entity?

Why does a living entity becomes entangled in matter?

Krsna is compared to the sun and is full of knowledge and bliss. Maya is His shadow or perverted reflection. The living entity is an infinitesimal particle of Krsna's effulgence. When the living entity contacts maya, he is captured and bound by maya, because of his marginal nature (tatastha). (Sri Navadvipa Mahatmya Chapter 7)

76.Why is the difference between the Supreme Brahman and the living entity an eternal one?

If water is mixed with milk no one can detect it, but a swan can immediately separate the milk from the water. Similarly, following the words of their spiritual master, the devotees can at once tell the difference between the Supreme Brahman and the living entities, even though the Mayavadis claim that the living entities merge into Brahman at the time of annihilation.(Tattva-sutra 82)

77.Why can the living entities and the Supreme Lord not merge together?

If milk is added to milk or water is added to water, they mix, but they do not become one in all respects, because the quantity of the two objects does not diminish. In the same way, despite merging into the Supreme Lord through meditation, the living entities do not attain oneness. This is the verdict of the pure-hearted learned scholars. (Tattva-sutra 83)

78.Can a living entity become God?

Although the waves are part of the ocean, they are never the ocean. Although the living entities are parts and parcels of God, they can never become God. (Tattva-sutra 10)

79.What are the symptoms of an unfortunate soul?

Everyone should know that an unfortunate living entity is overconfident in the power of his own intelligence. Such a person rejects the mercy of the Lord, and by the force of false logic, falls repeatedly into the pit of illusion.(Sri Navadvipa Mahatmya Chapter 1)

80.Why should one give up attachment for his body?

The flesh is not our own alas! The mortal frame a chain; The soul confined for former wrongs Should try to rise again! (Saragrahi Vaisnava)

23 Material World

1.What is the material world?

The material world is the perverted reflection of the spiritual world; that which is best in the ideal world is worst in its reflection and that which is lowest in the ideal is highest in its reflection. One can easily understand this by watching one's bodily limbs reflected in a mirror. (Jaiva Dharma Chapter 31)

2.Does the material world have an independent existence?

The material world has no independent existence. It is simply a perverted reflection of the spiritual world. The existence, mood, and process, which are pure and auspicious in their ideal position, become inauspicious when reflected here. The qualities that directly create eternal auspiciousness there become pious activities when reflected here. The qualities that indirectly produce auspiciousness there create inauspiciousness here and are considered sinful activities.
(Caitanya-siksamrta Part 2 7/1)

3.Is the material world false?

The material world is not false; it is real, because of the will of Krsna. However, the material concept of "I and mine," which we are maintaining in the material world, is false. Those who say that the material world is false are Mayavadis—they are offenders. (Jaiva Dharma Chapter 7)

4.Why is the material world not false?

If you say that this visible world is false, how can you possibly fulfill your purpose? If you bring water in a pitcher, you can use it for many purposes. You cannot say that the pitcher is false, but you can say it is temporary. Similarly, since this visible world helps you fulfill your purpose, you cannot say it is false. (Tattva-sutra 10)

5.How is the material world temporary even though it is not false?

To say that the material world is eternal and real because it has emanated from the eternal cognizant Absolute Truth is unreasonable. Such a statement is an outright lie. To say that the material world is the transformation of God is also unreasonable. The truth is that this material world is real but temporary. As a touchstone produces gold, the energy of the Supreme Lord has produced the temporary material world.
(Sri Bhagavatarka-marici-mdld 1/15)

6.Is attachment to the material world auspicious?

I have wasted my time uselessly in trying to become happy in the material world. I have not gained anything; rather I have created havoc. What kind of material existence is this? It is just like a magic show. I am wasting my days uselessly by becoming attached to it.
(Kalyana-kalpataru Song 4)

7.What is the value of enjoyment in the material world?

There is no happiness in material enjoyment. We simply gratify our senses. Even if there is any happiness, it is only the absence of distress. Happiness that is full of fear is not actual happiness. Learned scholars call it distress. (Kalyana-kalpataru Song 3)

8.How is the total material ingredients (ego, five gross elements, their attributes, and the senses of the living entities) created?

What are the living entities?

In the transcendental atmosphere (paravyoma), where spiritual majesty preponderates, there is present Sri Narayana who is not different from Krsna. Maha-Sahkarsana, subjective plenary facsimile of the extended personality of Sri Narayana, is also the divine plenary portion of the propagatory embodiment of Sri Krsna. By the power of His spiritual energy a plenary subjective portion of Him, eternally reposing in the neutral stream of Viraja forming the boundary between the spiritual and mundane realms, casts His glance, at creation, unto the limited shadow potency, Maya, who is located far away from Himself.

Thereupon Sambhu, lord of pradhana embodying the substantive principle of all material entities, who is the same as Rudra, the dim reflection of the Supreme Lord's own divine glance, consummates his intercourse with Maya, the efficient mundane causal principle. But he can do nothing independently of the energy of Maha-Visnu representing the direct spiritual power of Krsna.Therefore, the principle of mahdt, or the perverted cognitive faculty, is produced only when the subjective plenary portion of Krsna, viz., the prime divine avatdra Maha-Visnu who is the subjective portion of Sarikarsana, Himself the subjective portion of Krsna, is propitious towards the active mutual endeavors of Maya, Siva's consort (sakti), and pradhana or the principle of substantive mundane causality.

Agreeably to the initiative of Maha-Visnu, the consort of Siva creates successively the mundane ego (ahahkdra), the five mundane elements (bhutas) viz., space etc., their attributes (tanmatras) and the limited senses of the conditioned soul (flva). The constituent particles, in the form of effulgence of Maha-Visnu, are manifest as the individual souls (jlvas).

(Brahma-samhita 5.10 purport)

24 Spiritual World?

1.Is the spiritual world incomplete?

The storehouse of Vaikuntha is always complete. Lord Sri Krsnacandra, the lovable object of all, constantly invites the living entities to come through the open door of that storehouse.(Sri Krsna-samhita Chapter 9)

2.What is Vraja?

What does "Vraja" mean?

The appearance of the truth of Vaikuntha in the pure consciousness of the living entities of this world is called Vraja. The word vraja means "to go."
(Sri Krsna-samhita Chapter 5)

3.Is Vaikuntha incomplete and limited?

Sad bhave 'pi visesasya sarvarh tan nitya dhamani. The splendor of the spiritual abode is established by the quality of variegatedness. Although that splendor is eternal, Vaikuntha is nevertheless nondual and constitutionally eternal, full of knowledge and bliss. The material world consists of dualities arising from time, place, and circumstance, yet because Vaikuntha is transcendental to the material creation, it is without duality and fault.
(Sri Krsna-samhita Chapter 1)

4.Are the descriptions about the spiritual world taken and concocted from matter?

cic-chakti-nirmitam sarvam yad vaikunthe sanatanam
pratibhatam prapance 'smin jada-rupa malanvitam

Some people try to impose their material ideas on the nature of Vaikuntha and thus they become overwhelmed by prejudices. Later they try to establish their prejudices by shrewd arguments. Their descriptions of Vaikuntha and the pastimes of the Lord are material. These types of conclusions arise only due to improper knowledge of the Absolute Truth. Only those who have not deeply discussed spiritual topics will have the propensity to rationalize in this way.

The doubtful hearts of the madhyama-adhikdris are always swinging between the material and the spiritual due to their being unable to cross into the realm of the Absolute Truth. Actually, the variegatedness seen in the material world is only a perverted reflection of the spiritual world. The difference between the material and spiritual worlds is this: In the spiritual world, everything is blissful and faultless, whereas in the material world everything is a temporary mixture of happiness and distress, and full of impurities arising from time and place. Therefore, the descriptions of the spiritual world are not imitations of those of the material world; rather they are most coveted ideals.
(Sri Krsna-samhita Chapter 1)

5.Are the pastimes, abode, and form of Krsna in the spiritual world imaginary or transcendental?

Actual truth is spiritual truth. Variegatedness is eternally present in it. By this feature the spiritual abode, spiritual form, spiritual name, qualities, and pastimes of Krsna are established. Only those who are self-realized and who have no relationship with Maya relish His pastimes. The transcendental world, the abode for performing pastimes, is made of touchstone, and the forms of Krsna are all spiritual. (Brahma-sarnhita 5/27)

6.What is the spiritual world made of?

What do the desire trees and kamadhenu give?

Just as Maya builds this mundane universe with the five material elements, so the spiritual (cit) potency has built the spiritual world of transcendental gems. The cintamani, which serves as material in the building of the abode of the Supreme Lord of Goloka, is a far rarer and more agreeable entity than the philosopher's stone. The purpose tree yields only the fruits of piety, wealth, fulfillment of desire and liberation; but the purpose trees in the abode of Krsna bestow innumerable fruits in the shape of checkered divine love. Kdmadhenus (cows yielding the fulfillment of desire) give milk when they are milked; but the kdmadhenus of Goloka pour forth oceans of milk in the shape of the fountain of love showering transcendental bliss that does away with the hunger and thirst of all pure devotes.(Brahma-samhita 5/29)

7.Can the living entity understand that the spiritual world exists within the material world but remains untouched by matter?

Poor human understanding cannot possibly make out how the extensive triquadrantal, which is beyond human comprehension, can be accommodated in the limited material universe of a uniquadrantal disclosure. Gokula is a spiritual plane, hence its condescended position in the region of material space, time, etc., is in no way restricted but unlimitedly manifested with its full boundless propriety. {Brahma-samhita 5/2)

8.Are all the ingredients of Gokula present in Goloka?

The distinction of paramo urship and concubinage, the variegatedness of the

respective rasas of all different persons, the soil, water, river, hill, portico, bower, cows, etc., all the features of Gokula exist in Goloka and disposed in an appropriate manner.{Brahma-samhita 5/37)

9.What is the difference between the nature of the spiritual world and the material world?

In the transcendental realm there is no past and future but only the unalloyed and immutable present time. In the transcendental sphere there is no distinction between the object and its qualities and no such identity as is found in the limited mundane region. Hence, those qualities that seem to be apparently contradictory in the light of mundane conception limited by time and space, exist in agreeable and dainty concordance in the spiritual realm.
{Brahma-samhita 5/33)

10.How does Krsna enjoy His pastimes in the spiritual world of opulence?

Krsna manifests His internal energy in the form of Laksmls in the spiritual world of opulence and enjoys with them in the mood of svakiya-rasa.
{Brahma-samhita 5/37)

11.How and with whom does Krsna enjoy His pastimes in Goloka?

In Goloka, Krsna separates His internal energy into hundreds and thousands aigopis and eternally enjoys pastimes by causing them to forget svakiya-rasa.
{Brahma-samhita 5/37)

12. What position do the devotees of different rasas attain in the spiritual world?

In discussing rasa, we meet with five kinds of devotion or service, santa or unattached, dasya or pertaining to reverential willing service, sakhya or friendship, vatsalya or parental love, and srhgara or juvenile love.The devotees surcharged with the ideas of their respective service serve Krsna eternally and ultimately reach the goal of their respective ideals. They attain the real nature of their self-befitting their respective rasas, their glories, conveyances, seats befitting their sacred service, and transcendental qualities of ornaments enhancing the beauty of their real nature. Those who are advocates of santa-rasa attain the region of Brahma-Paramatma, the seat of eternal peace; those of dasya-rasa get to Vaikuntha, the spiritual majestic abode of Sri Narayana; those of sakhya, vatsalya and madhurya-rasa (juvenile love) attain Goloka-dhama, Krsna's abode, above Vaikuntha.
{Brahma-samhita 5/36)

25 Vaisnavism

1.How does one recognize a Vaisnava?

A Vaisnava is not recognized by his acceptance or rejection of vamasrama, or by his appearance. Devotional service of Krsna is the only indication of a Vaisnava. One should carefully see that a person possesses the required amount of devotion to Krsna before one accepts him as a Vaisnava. {Sajjana-tosani 2/12)

2.What is Vaisnavism?

The truth of Vaisnavism cannot be realized by philosophical discussions, intellectual language, or proper description. By taking words from the dictionary and putting them together does not make Vaisnavism wonderful. Vaisnavism is the awakening of one's rasa through the process of bhajana by taking shelter at the lotus feet of the spiritual master.
(Sajjana-tosani 6/2)

3.Who is a Vaisnava?

Who is a better Vaisnava? Who is the best Vaisnava?

As long as a person commits offenses against the chanting of the Lord's holy name, the pure name does not appear to him. When he seldom commits offenses against the holy name, the reflection of the pure name appears to him. This is the namabhasa stage, wherein all his sinful reactions are destroyed. When sinful reactions are destroyed, his heart becomes pure. Then, he does not get a chance to commit offenses against the holy name. When a person chants the holy name and is rarely offensive, he is a Vaisnava. When a person chants without offense, he is a better Vaisnava. When the hlddinl potency arises in a person, he becomes the best Vaisnava.{Sajjana-tosani 6/1)

4.What is the difference between a Vaisnava, a better Vaisnava, and the best Vaisnava?

A Vaisnava who is attached to the chanting of the Lord's holy names offenselessly is a Vaisnava follower of Sri Caitanya's lotus feet. Occasional cultivation of the holy names is the role of a Vaisnava. Constant cultivation of the holy names is the role of a better Vaisnava. The best Vaisnava is he by whose

association one is induced to chant the pure names of the Lord. Everyone's duty is to associate with these saintly persons.
{Sri Manah-siksa Chapter 10)

5.How great is a Vaisnava?

The greatness of a Vaisnava depends on the amount of attachment he has for chanting the holy names of Krsna. {Hari-nama-cintamani)

6.Among the introspective persons what is the difference between a kanistha-adhikari, a madhyama-adhikari, and an uttama-adhikari?

The introspective jiva is divided into three categories: kanistha, madhyama, and uttama (neophyte, intermediate, and advanced). The introspective neophyte, the kanistha-adhikdri, rejects demigod worship and worships only Krsna but with material motivations. He is inexperienced in understanding the spiritual identities of himself, Lord Krsna, and the pure devotee of the Lord. Though simple and naive, he is not offensive; he is just preoccupied with himself. Therefore, the neophytes are not considered pure Vaisnavas, though they are certainly to be seen as Vaisnava-prdya or resembling Vaisnavas. The intermediate introspective jiva, the madhyama-adhikdri, is a pure devotee and is very firmly situated in devotion. The advanced introspective jiva, the uttama-adhikdri—so much can be said about him; he has reached a state of perfect equanimity. One cannot be truly introspective unless one knows the equal position of the holy name and Krsna Himself. The introspective jiva automatically has single-minded faith in the Supreme Lord.

{Hari-nama-cintamani Chapter 15)

7.What is the position of a madhyama-adhikari?

A madhyama-adhikari is subordinate to the uttama-adhikari and a benefactor of the kanistha-adhikari. {Sajjana-tosani 10/12)

8.To which category does a person who chants the holy names belongs?

A person who chants the holy names of the Lord belongs immediately to the madhyama platform. {Caitanya-siksamrta 6/4)

9.By which qualities is the status of a Vaisnava ascertained?

In the teachings of Sriman Mahaprabhu, there are two principal instructions: developing a taste for the chanting of the Lord's holy names and displaying compassion to the fallen souls. The greatness of a Vaisnava depends on the extent he possesses these qualities. There is no need to endeavor for other good qualities. All good qualities of a Vaisnava automatically manifest in a Vaisnava who endeavors for these two qualities-. {Caitanya-siksamrta 1/7)

10.When does a person become qualified to be called a Vaisnava?

When a person graduates from the kanistha platform by the mercy of the Vaisnavas, he is fit to be called a Vaisnava. At that time his compassion toward the fallen souls arises.
{Sajjana-tosani 4/8)

11.How does one measure the different levels of the Vaisnavas?

The renunciate Vaisnavas should not think that they are more respectable than the grhastha Vaisnavas. One should know that the difference in respect among the Vaisnavas lies only between uttama-adhikdri and madhyama-adhikdn. Both uttama-adhikdris and madhyama-adhikdiis are found among the grhasthas. This rule also applies to the renunciate Vaisnavas. The glories of the renunciate Vaisnavas are that they have given up the association of women, greed for money, and bodily pleasure. The grhastha Vaisnavas have special glories. Many of them work hard to earn money, and after serving Krsna, they serve grhastha and sannyasi Vaisnavas. Whether one is a grhastha or a sannyasi, the principal cause for respect is the attainment of devotional service. One should be respected as a Vaisnava according to one's advancement in devotional service. There is no other cause to distinguish the level of a Vaisnava. {Sajjana-tosani 5/11)

12.Does one's position as a Vaisnava depend on varnasrama, high birth, opulence, scriptural knowledge, or beauty?

One who has devotion is a Vaisnava whether he is grhastha, sannyasi, rich, poor, learned, foolish, weak, or strong. {Sajjana-tosani 10/2)

13.How many special qualities determine a Vaisnava?

Among them, which is the primary symptom?

A Vaisnava is recognized by twenty-six qualities. Among these, the quality of full surrender to Krsna is the primary symptom of a Vaisnava.
{Sajjana-tosani All)

14.If a Vaisnava possesses the primary symptom, does he possess the secondary symptoms?

If a person who is fully surrendered to Krsna has discrepancies, how should he be treated?

Undeviating surrender to Lord Krsna is the svarupa-laksana, natural characteristic, of devotional service. Whoever possesses this quality will soon find that the other symptoms come to him unfailingly. If the marginal symptoms have not reached full maturity in a surrendered sadhu and some serious discrepancies in his character are visible, he is still to be respected as a sadhu or saintly soul. {Harinama-cintamani Chapter 4)

15.What symptom distinguishes the quality of a Vaisnava?

The twenty-five kinds of secondary qualities certainly manifest in proportion to the attainment of devotional service. The more devotional service increases, the more these qualities increase. Where these secondary qualities are absent, it

should be understood that the devotional service is less. This is the only symptom by which one can distinguish the quality of a Vaisnava. (Sajjana-tosani 4/1)

16.What are the different kinds of devotees according to their moods?

According to their moods, the devotees are divided into three categories: the devotees who mainly preach, the devotees who mainly practice, and the devotees who practice and preach. If one considers the uttama-adhikdris, madhyama-adhikdris, and kanistha-adhikaris, one can understand that the devotees who practice and preach are the best. The devotees who only practice are kanistha-adhikaris, and the devotees who only preach are madhyama-adhikdris. (Sajjana-tosani 4 /l)

17.What- differences exist between a kanistha-adhikari,a madhyama-adhikari, and an uttama-adhikari?

One who is expert in scriptural reasoning and is always firmly determined, having mature faith is an uttama-adhikdri in devotional service. One who is not particularly expert in scriptural reasoning yet possesses firm faith is a madhyama-adhikdri in devotional service. One who somehow or other developed some faith but has not taken shelter of scriptural reasoning is a kanistha-adhikdri. If kanistha-adhikaris associate with devotees and keep faith in the words of the scriptures, they can also gradually become mature Vaisnavas. (Sajjana-tosani 4/9)

18.What is the symptom of a mundane devotee?

Before the eyes of the people, kanistha-adhikaris accept a traditional family guru or worship the Lord's deity after taking initiation into Visnu mantras with worldly faith. In other words, they are mundane devotees, not pure devotees. (Jaiva Dharma Chapter 8)

19.Should a madhyama-adhikdri discriminate between superior and inferior Vaisnavas?

One should not discriminate, thinking, "This Vaisnava is good or a madhyama." Only an uttama-adhikdri can do so. If a madhyama-adhikdri discriminates like this, he will become an offender.(Jaiva Dharma Chapter 8)

20.What is the danger for kanistha-adhikaris?

Because kanistha-adhikaris cannot discriminate between the different classes of Vaisnavas, they often become unfortunate.
(Caitanya-siksamrta 6/4)

21.When does a kanistha-adhikdri become qualified to serve the Vaisnavas and purely chant the holy name of the Lord?

In the neophyte stage, a kanistha-adhikdri engages in namabhasa or chanting a reflection of the holy name. By this chanting, his anarthas are destroyed and he becomes qualified to serve the Vaisnavas and purely chant the Lord's holy name. (Harinama-cintamani)

22.Who is qualified to serve the Vaisnavas?

Is one being partial if one discriminates in one's service to the Vaisnavas?

Only a madhyama-adhikdri is qualified to respect and serve the Vaisnavas. A madhyama-adhikdri should serve three kinds of Vaisnavas: those who chant Krsna's holy names once, those who chant Krsna's holy names constantly, and those who cause one to chant Krsna's holy names just by seeing them. According to the different classes of Vaisnavas—a Vaisnava, a superior Vaisnava, and a topmost Vaisnava—one should serve them accordingly. (Jaiva Dharma Chapter 8)

23.Should one discriminate while making friendship with the Vaisnavas., bestowing mercy on the Vaisnavas, and neglecting the nondevotees?

It is the duty of pure devotees, who are situated on the platform of madhyama-adhikdri, to love God, to make friendship with pure devotees, to bestow mercy on subordinates, and to neglect envious people. They behave in this way according to scripture. To discriminate while making a friendship, according to the degree of the friend's devotional service, is proper. To discriminate while bestowing mercy, according to the degree of the ignorant people's simplicity, is proper. To discriminate while neglecting an envious person, according to the degree of his envy, is proper. (Jaiva Dharma Chapter 8)

24.When does the spiritual ego of a living entity arise?

When a living entity realizes that he is a pure spiritual particle, his spiritual ego naturally arises. He identifies himself as the servant of Krsna. At that time, the intelligence in its pure form rejects materialism and accepts spiritualism. Then the living entity has no other desire than the service of Krsna.(Sajjana-tosani 10/11)

25.What is the duty and symptom of a Vaisnava?

To give up the association with nondevotees is the duty of a Vaisnava, and to fully surrender to the holy names of Krsna is the symptom of a Vaisnava. {Sajjana-tosani 11/6)

26.Who is a Vaisnava?

Who is almost a Vaisnava?

If a conditioned soul purely chants the holy names of the Lord with faith, he is a Vaisnava. A person who practices namabhasa is almost a Vaisnava and by the mercy of the holy names, he will gradually become purified. (Hari-nama-cintamani)

27.Are the Vaisnavas followers of the Lord's energy?

The Vaisnavas are followers of the Lord's energy. They are under the subordination of Sri Radhika, who is the personification of the Lord's spiritual potency.(Jaiva Dharma Chapter 9)

28.Who are engaged in welfare activities?

Although a living entity does not specifically gain anything from the advancement of the world, if one examines the lives of devotees, one will find that devotees only do welfare activities.(Caitanya-siksamrta Chapter 8)

29.Which qualities manifest in a devotee as the companions of devotional service?

When one's devotional service is awakened, the following qualities are automatically and simultaneously manifest: purity, gravity, peacefulness, truthfulness, friendliness, humility, simplicity, equanimity, indifference to sin, compassion for all living entities, refraining from sinful activities, and abandoning insignificant material desires. (Sajjana-tosani 5/1)

30.What is the complete and auspicious human form of life?

The life of a devotee is the perfection of the human form of life. It is complete

and all auspicious. It is the only spiritual truth found in the material world.
(Caitanya-siksamrta Chapter 8 Conclusion)

31.Can a devotee conceal himself?

No matter how much a devotee hates name and fame, and gives up bad association, he can never remain hidden from anyone because of his devotional effulgence.
(Hari-nama-cintamani)

32.What is the nature of a Vaisnava?

As long as his family life remains favorable to devotional service, a Vaisnava remains soft-hearted toward his wife and children; when his family life becomes unfavorable to devotional service, his heart becomes hard and he leaves his crying wife and children forever.{Sajjana-tosani 4/11)

33.When there is friction between karma and jnana,which side does the Vaisnava take?

The Vaisnava remains a neutral spectator during a fight between karma-kanda and jnana-kanda. {Sajjana-tosani 111)

34.When is a brahmana qualified to accept Vaisnava initiation and when has he fallen from his

position as a Vaisnava?

When a brahmana receives Vaisnava Gayatri mantra, which is the mother of the Vedas, he becomes an initiated Vaisnava. If he later takes non-Vedic initiation, he falls from his position as a Vaisnava.(Jaiva Dharma Chapter 10)

35.What is the scale for measuring love for Sri Gaura?

The more one has love for Sriman Mahaprabhu, the more one will try to follow His order. {Sajjana-tosani 11/5)

36.Who is a real devotee?

If one is internally a Vaisnava and externally a materialist, one is counted among the devotees. {Sajjana-tosani 11/12)

37.Who is a real sadhu"?

A real sadhu is he who by good fortune has awakened his own nature by associating with another sadhu. {Sajjana-tosani 9/9)

38.Are the birth and activities of the Vaisnavas similar to those of the living entities who are forced to enjoy the fruits of their karma?

The appearance and activities of the Vaisnavas appear like that of the mundane fruitive workers, but they are completely different.
{Sajjana-tosani 11/10)

39.What is the difference between a Vaisnava, a karmi,and ajnani?

The difference between a Vaisnava and a karmi oxjhdni is huge. The karmis engage in fruitive activities and attain self-satisfaction. The jhdnis cultivate impersonal knowledge and attain liberation. Devotees who engage in pure devotional service as their sadhana are rasika-bhaktas. When these great devotees, who know the science of devotional service, attain perfection, their devotional service becomes nectarean love of God, emanating from the lotus feet of Krsna.{Brhad-bhdgavatamrta purport)

40.Can a Vaisnava be bound or destroyed?

No one can destroy one whom Krsna wants to protect. The strength of regulations cannot influence the devotees. What to speak of the bondage of regulations, nothing other than the bondage of love for the Lord can bind the devotees. {Sri Krsna-samhita Chapter 5)

41.How should one pray to go to Vrndavana, following in the footsteps of the Vaisnavas?

O Saragrahi Vaisnava soul!
Thou art an angel fair; Lead, lead me on to Vrndavana And spirit's power declare!

There rests my soul from matter free Upon my Lover's arms,
Eternal peace and spirit's love Are all my chanting charms! (Saragrahi Vaisnava)

42. What are the characteristics of a perfect soul and a practitioner?

Those who have attained the mood of the gopis are perfect beings, and those who follow them are practitioners. Therefore the learned, who know the Absolute Truth, accept two types of sddhiis: perfect beings and practitioners. (Sri Krsna-samhita Chapter 9)

26 Pure Vaisnavas

1.What is the nature of a pure devotee?

Simplicity, determination, and exclusiveness are the characteristics of a pure devotee. He never approves of any topic that is opposed to devotional service just to keep people happy; the pure devotees are always neutral. (Sajjana-tosani 8/10)

2.What is the character of a Vaisnava?

Who is qualified to be called a Vaisnava?

The character of a Vaisnava is sinless and no part of his character is fit for hiding. Simplicity is the life of a Vaisnava. He always teaches others by setting his own examples. Unless his character is pure, he is not fit to be called a Vaisnava.(Sajjana-tosani 5/10)

3.Does a great personality, who worships Krsna in his spiritual body, give up the rules and regulations?

Do swanlike persons engage only in spiritual activities and neglect material activities? No. Swanlike persons worship Krsna in the mood of one who is enjoyed, and they boldly take care of the external body. Eating, sleeping, enjoying,traveling, exercising, protecting society, protecting the body, riding in vehicles, engaging in industrial enterprises, and walking in the open air are seen in the lives of swanlike persons. (Sri Krsna-samhita Chapter 10/12)

4.During his life, can a swanlike Vaisnava work rather than worship Hari?

The swanlike Vaisnavas valiantly remain and work among men. They are the shelter of women and are respected by them. They take part in social activities and gain much experience. They teach their children artha-sdstra and thus become known as headmasters.
(Sri Krsna-samhita Chapter 10/13)

5.Why is dry renunciation not pleasing to Krsna?

How does Sri Hari bestow His mercy on one who favorably cultivates devotional service to Krsna, and who is devoid of material enjoyment, fruitive activities, and mental speculation?

The role of sannyasa is a sort of karma befitting an asrama and is not pleasing to Krsna when it aims at liberation. Sannyasis receive the fruits of their karma and even if they are unmotivated, their karma ends in dtma-mamatd, self-pleasure. Pure devotees always serve Krsna by gratifying His senses. They forsake all attempts of karma and jnana, being free from all desires except to serve Krsna. Krsna has fully destroyed the karma, its desires, and nescience of those devotees. (Sri Brahma-sarhhitd 5/54)

6.Who is best among those who follow the principles of varndsrama-dharmat Does an unalloyed devotee of Visnu accept the rules and regulations of karma-kanda?

It has been said that among those who follow varnasrama-dharma, a devotee of Lord Visnu is the best. A devotee gives up eternal and occasional activities that are in the mode of passion and ignorance, such as offering oblations to the forefathers and worshiping the demigods. On the other hand, if an unalloyed devotee's behavior and activities are like those of sudras and outcastes, still it is to be understood that he will give up all activities that cause his material bondage. (Sat-kriya-sara-dipika)

7.Can a pure Vaisnava born in any caste become a qualified brahmana?

It does not matter in which family one is born; if one becomes a pure Vaisnava, one automatically becomes a qualified brahmana.
(Jaiva Dharma Chapter 6)

8.Does a Vaisnava born from any family have a right to teach the Vedas?

A person who has developed unflinching devotion to Krsna is eligible to become a teacher of the Vedas, which reveal the truth.
(Jaiva Dharma Chapter 6)

9.Without the mercy of Krsna, can one attain liberation simply by cultivating knowledge?

Does a pure devotee pray for liberation?

Despite following various methods, such as performing fruitive activities, cultivating knowledge, practicing yoga, and undergoing austerities, no one can attain liberation. That is why persons who are on the path of knowledge take shelter of the reflection of devotional service to Krsna. The authorities of pure devotional service do not pray for liberation, but liberation herself humbly tries to serve the pure devotees. (Sri Manah-siksa Verse 8)

10.Should a Vaisnava pray for worldly opulence or heavenly pleasures?

The kingdom on earth, the beauty of heaven, and the sovereignty over the material world are never the subject of Vaisnava prayer.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

11.How does a self-realized surrendered soul worship Hari?

Does he have any pride for his material possessions?

A self-realized person, having no material assets, knows that attachment to Krsna is the essence of life. Therefore he gives up the desire for material enjoyment and liberation. He maintains his family in a simple way and

constantly serves Hari through his eternal spiritual body. Such a person abandons pride of his beauty, high birth, and physical strength, and always engages in devotional service. (Kalyana-kalpataru Song 1)

12.Who are the highest type of practitioners?

The highest type of practitioners are those who believe that, of all the processes of sadhana-bhakti, taking shelter of the Lord's holy name awards one all perfection.(Hari-nama-cintamani)

13.Are the arguments or loving quarrels among the pure Vaisnavas comprehensible to mundane intelligence?

What the unalloyed devotee of the Supreme Lord says is all-true and is independent of any consideration of unwholesome pros and cons. There is, however, the element of mystery in their verbal controversies. Those, whose judgment is made of mundane stuff, being unable to enter into the spirit of the all loving controversies among pure devotees, due to their own want of unalloyed devotion, are apt to impute to the devotees their own defects of partisanship and opposing views. (Brahma-samhita 5/37)

14.Do the pure Vaisnavas ever endeavor to protect their independence?

What kind of service to Krsna have they achieved?

A Vaisnava should always carefully remember that he is a servant of the servant of the lover of the gopis. He is always dependent and never independent. He cannot have independence, because he has sold his nature of independence in the form of being a servant of the Lord and in this way, he has obtained service to Krsna. (Sajjana-tosani 11/10)

15.Do pure devotees, who are intoxicated by drinking the honey from the lotus fee t of Krsna, feel the pangs of the threefold material miseries?

Pure devotees are immersed in an ocean of happiness by drinking the intoxicating beverage of service to Krsna. They do not know the pains of this world, nor do they have trouble of any want, because they are situated in their pure bodies and have pure desires. (Sri Navadvlpa-bhava-tarahga 102)

16.What is the character of a Vaisnava?

A Vaisnava is always transcendental, faultless, and blissful. He is fond of chanting the Krsna's holy name, indifferent to material enjoyments, and very kind to all living entities. He is devoid of pride, expert in worshiping the Lord, and detached from material objects. He is always without duplicity and is attached to relishing the eternal pastimes of the Lord.
(Kalyana-kalpataru)

17.By whose appeal does Krsna bestow mercy?

By the appeal of the Vaisnavas, the most merciful Krsna becomes compassionate toward a sinful person like me. (Kalyana -kalpataru)

18. What does a pure Vaisnava pray to the Lord?

Through which relationship does he appeal to the Lord to engage in His service?

The Vaisnava meekly and humbly says, "Father, Master, God, Friend and Husband of my soul! Hallowed be Thy name. I do not approach You for anything that You have already given me. I have sinned against You and I now repent and solicit Your pardon. Let Thy Holiness touch my soul and make me free from grossness. Let my spirit be devoted meekly to Your holy service in absolute love towards Thee. I have called You my God, and let my soul be wrapped up in admiration at Your Greatness! I have addressed You as my Master and let my soul be strongly devoted to Your service. I have called You my Friend and let my soul be in reverential love toward You and not in dread or fear! I have called You my Husband and let my spiritual nature be in eternal union with You, forever loving and never dreading, or feeling disgust. My love! Let me have strength enough to go up to You as the consort of my soul, so that we may be one in eternal love! Peace to the world!"
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

27 Impure Vaisnavas

1.Are offenders to the holy name pure Vaisnavas?

Persons who commit offense against the holy name are never pure Vaisnavas; thus, Sriman Mahaprabhu has distinguished them by saying that they are not pure Vaisnavas but are like Vaisnavas. (Sajjana-tosani 8/9)

2.If a person is sinful, in spite of externally displaying the transformation of love of God, is he a Vaisnava?

Those who are sinful have not taken shelter of the holy names with undivided faith. Even if they exhibit all other symptoms, still we will never accept that they

have taken shelter of the holy names without deviation. Sinful persons who shed tears of love while chanting the holy name will be counted among the cheating Vaisnavas, because they are offenders at the feet of the holy names.{Sajjana-tosani 8/9)

3.If external transformations of love of God are found in a Mayavadi, can he be called a Vaisnava?

The Mayavadis are pseudo namabhasls; therefore, they are offenders. It is very difficult for them to become pure Vaisnavas. They can never be called Vaisnavas—no matter how much reflection of love of God they manifest. (Sajjana-tosani 5/12)

4. If a person who worships five gods worships Sri Radha-Krsna, can he be called a pure Vaisnava?

There are two types of impure Vaisnava religions; one is contaminated by karma and the other by jnana. The Vaisnava religion found among the smartas is contaminated by karma. Although in this religion the followers accept initiation into Vaisnava mantras, nevertheless they establish the universal Lord Visnu as a limb of karma. According to their opinion, Lord Visnu is the controller of all demigods and He is personally a part of karma and under the control of karma. Karma is not dependent on the wheel of Visnu, rather Visnu is dependent on the wheel of karma. In their opinion, worshiping, offering service, and following rules and regulations are limbs of karma, because there is no truth higher than karma. For a long time, such Vaisnava principles of the fruitive workers have been going on. In India, many followers of this philosophy proudly consider themselves Vaisnavas, but they do not want to accept the pure Vaisnavas as Vaisnavas. It is simply their misfortune.

The Vaisnava religion contaminated by jnana is also vigorously followed in India. According to the philosophy of the jnanis, the unknown Brahman is the highest truth. In their opinion, to attain the impersonal Brahman, one needs to

worship the personal forms of Surya, Ganesa, Durga, Siva, and Visnu. When one attains perfection, the worship of these personal forms is no longer required; one ultimately merges into the existence of the impersonal Brahman. Followers of this philosophy disregard the pure Vaisnavas. Although the worship of Visnu among the worship of five gods appears to be related to Visnu or even Radha-Krsna, it is not pure Vaisnava religion.

If we separate such impure Vaisnava religions, the actual Vaisnava religion will manifest. Because of the influence of Kali, many people do not understand pure Vaisnava religious principles and consider impure Vaisnava religion as pure Vaisnava religion. (Jaiva Dharma Chapter 4)

5. Are the Ramanandis pure Vaisnavas?

One who desires to attain liberation can never be considered a pure Vaisnava. Since Ramadasa of the Ramanandi-sampradaya was a worshiper of Lord Rama, he was Vaisnava praya or almost a Vaisnava. In those days, no one could distinguish between a pure Vaisnava and a pseudo Vaisnava. However, Sri Ramadasa who was born in a kayastha family, was known as a Vaisnava because he worshiped Lord Ramacandra. (Caitanya-caritamrta Antya 13/92 commentary)

28 Householder Vaisnava

1. Who is a real householder?

In whose house should a pure Vaisnava accept prasadat?

One who chants one million holy names of the Lord every day is a real householder; a pure Vaisnava should take prasada in his house.
{Sajjana-tosani 11/12)

2. What are the general characteristics of the renunciates and the householders?

Persons who are filled with attachment for material enjoyment can never tolerate the urges of the genitals. Many of them engage in illicit activities. Those who thirst for devotional service are divided into two groups. Those whose attraction has been purified by the strength of sadhu-sanga give up the association of women altogether and continuously engage in devotional service. Persons in this group are known as renounced Vaisnavas. Those whose propensity for associating with women has not been destroyed accept the code of marriage and remain as householders while engaging in devotional service.(Sajjana-tosani 11/5)

3.How should a Vaisnava householder behave with his wife and children?

A Vaisnava householder should get his wife initiated into the Vaisnava religion and, as far as possible, teach her the science of Vaisnavism. If one enhances the world of Vaisnavas by the assistance of one's Vaisnava wife, one no longer indulges in discussing material topics. A Vaisnava householder should consider his children servants of the Supreme Lord. (Caitanya-siksamrta 3/2)

4.Is the instruction to control the six urges meant for householders?

A self-realized person who is able to conquer the six urges can conquer the entire world. The instructions to tolerate the urges are only meant for the householder devotees, because the renunciates have already achieved perfection in this regard before they left their house. (Upadesamrta 1 commentary)

5.How should the householder Vaisnavas maintain their life?

The householder Vaisnavas should always refrain from sinful activities, and after earning money through proper means, they should maintain their family, which belongs to Krsna. The character of the renunciate Vaisnavas should particularly become pure. (Sajjana-tosani 5/90)

6.How can the householders best use their earnings?

Those who earn a healthy amount of money can spend some of it to pay tax to the government and some of it to maintain their families. In this way, they can save whatever surplus money they have. They should spend the accumulated money for religious activities. There are various types of improper spending, such as using money to eat meat, drink wine, engage in useless court cases, give charity to unqualified persons, and go to the cinema and theater. Those who wish to become the servants of Sriman Mahaprabhu should not use their surplus money in sinful activities; they should use it for a good cause. Apart from serving a guest, educating a student, giving medicine to a sick person, feeding a poor or a distressed person, and relieving a poor person from the responsibility of his daughter's marriage, there is a more important way to properly use one's accumulated money. One should spend one's money in the service of the Supreme Lord and His devotees. The duty of householder Vaisnavas is to donate some portion of their surplus money for the smooth running of the daily service of the Lord. {Sajjana-tosani 7/2)

7.Why should the householders serve guests?

Serving guests is the principal duty of the householders. Any country where this principle is absent is as good as a desert and should be rejected. The lives of householders who do not entertain guests are useless and are in the lead among sinful people. Serving guests is a must for householders. The inevitable sinful

activities that a householder commits are destroyed simply by serving guests. (Sajjana-tosani 8/12)

8.Should a Vaisnava householder discriminate between an ordinary guest and a Vaisnava guest?

Whenever a devotee householder receives a guest, he examines whether the guest is an ordinary guest or a Vaisnava guest. If he has a Vaisnava guest, then he exhibits more affection to his guest than to his own brother. He serves his guest properly and tries to enhance his own devotional service by associating with such a guest. If he receives an ordinary guest, he serves him to the best of his ability, according to worldly etiquettes. Such is the behavior of a Vaisnava householder.{Sajjana-tosani 8/12)

9.What is the principal activity of a householder?

The principal activity of a householder is to serve the devotees of the Lord. {Sajjana-tosani 11/12)

10.When should a householder become attentive?

A Vaisnava householder should take special care in associating with saintly persons. {Sajjana-tosani 11/12)

11.What ideal example should a Vaisnava householder follow?

Why should they give up the desire for material enjoyment? The Vaisnava householders should build their character following in the footsteps of Mahaprabhu and His associates. The behavior that the Lord and His devotees personally displayed in earning their livelihood and maintaining their lives should be totally imitated by the householder devotees. To engage in activities with a desire to please Krsna is always good. On the other hand, if they engage in activities with a desire for sense gratification and to obtain irrelevant results, they become materialists.{Sajjana-tosani 11/12)

12.What are the other activities of a Vaisnava householder?

A Vaisnava householder should offer respect to Tulasi. {Sajjana-tosani 11/12)

13.Should a Vaisnava householder collect more than necessary?

The Vaisnava householders should accumulate as much wealth as they require to maintain their devotional life. If they accumulate more than that, they will be at fault for accumulating too much. Persons who endeavor to worship the Lord should give up this habit of the materialists.
{Upadesamrta verse 2 commentary)

14.Should a Vaisnava householder endeavor hard for his food and clothes?

A Vaisnava householder should feel happy with whatever food and clothing he easily gets. {Sajjana-tosani 11/12)

15.With what kind of Vaisnavas should a Vaisnava householder hold a festival?

A Vaisnava householder should respect other Vaisnavas, and he should take shelter of the lotus feet of the superior as well as the topmost Vaisnavas. He should hold festivals in the company of such Vaisnavas.{Sri Manah-siksa Verse 10)

16.In which subject should a householder remain particularly careful?

A householder should remain extremely careful not to commit offenses against the Vaisnavas. {Sajjana-tosani 11/12)

17.Should a devotee become a sannyasi or a householder?

For a devotee to remain a householder or to become a sannyasi is the same thing. {Sajjana-tosani 11/12)

18.What is the position of a householder?

Should one remain a householder forever?

The position of the householder is like a school for the living entity to learn and awaken the science of the self. (Jaiva Dharma Chapter 7)

19.Can a householder award one sannyasa?

One should take sannyasa only from a renounced Vaisnava. Since a devotee householder has not relished the behavior of a renunciate, he should not give sannyasa to anyone. (Jaiva Dharma Chapter 7)

29 Paramahamsa

1.Who is a paramahamsa?

The self-realized devotee is a real paramahamsa. (Caitanya-siksamrta 6/4)

2.Who were the real paramaharhsas in the pastimes of Sri Gaura and in ancient times?

Pure exalted devotees such as Srivasa Pandita, Sri Pundarika Vidyanidhi, and Sri Ramananda Raya were real paramaharhsas. In ancient times, many personalities, like Ribhu, were real paramaharhsas, even though they were householders. (Caitanya-siksamrta 6/4)

3.What is the definition of a paramahamsa'! Which literature do paramaharhsas study?

Those who have divine eyes consider a paramahamsa to be an equipoised yogi, and those who are less intelligent or third-class consider a paramahamsa to be attached to material enjoyment. Some people may occasionally even consider a paramahamsa to be opposed to the Lord. A swanlike person can identify another

swanlike brother who possesses all the appropriate symptoms, whether they are from the same country or not. Although their dress, language, worship, deity, and behavior may appear different, they freely address each other as brother. These type of people are called paramahamsas, and Srimad-Bhagavatam is the scripture for these paramahamsas.(Sri Krsna-samhita introduction)

4.Are the paramahamsas bound by the rules and regulations of the scriptures?

Whatever rules and regulations people of a lower level follow, the great personalities of the higher level follow, simply as their independent pastimes. (Sajjana-tosani 10/10)

5.Whose association do the paramahamsas reject?

There is so much difference between the fruitive workers and the devotees who engage in pious religious activities; what to speak of karmls who are devoid of devotional service to Krsna. Taking shelter of pure devotional service, the devotees who engage in pious religious activities spend their lives in serving the Vaisnavas and chanting the Lord's holy names. Within their hearts, they are indifferent to fruitive activities and they follow the principles of varnasrama-dharma, because they know that it is favorable to devotional service. Although temporary and causal activities are often obstacles on the path of devotional service, devotees engage in them only as much as they need to maintain their livelihood without committing any sin; therefore they are always indifferent to such activities.

Fruitive workers think that action is the cause of their deliverance and they have no interest in activities in relationship with Krsna. They remain neutral both in happiness and distress in relation with Krsna and teach the people of the world about mundane fruitive activities. Even though they follow the Vedas, they blaspheme the impartial mature yogis and misguide people by claiming their

own conclusion is the Vaisnava conclusion. Foolish people are bewildered by such propaganda, and thus, they are ruined because of narrow-mindedness, and they make arguments with the impartial mature yogis. The followers of the Vedas do not understand the hearts of the perfect yogis, but they accept the mundane fruitive workers as great personalities and deal with them accordingly. The swanlike pure devotees know that the mundane followers of the Vedas are nondevotees and do not associate with them.
(Bhajandmrtam commentary)

6. Who is the most glorious person in the world?

The swanlike devotees who are expert in discriminating between matter and spirit are glorious persons in the world. Only the devotees are learned, because they have surpassed the ocean of illusion in the material world. Only the devotees are full of good qualities, because they have attained the platform of pure goodness, surpassing the three modes of material nature: goodness, passion, and ignorance. Only the devotees are happy, because they have attained the transcendental happiness of Vraja, surpassing the happiness and distress of the material world. Only the devotees are fearless, because they have become the inhabitants of Goloka, surpassing material time, which consists of past and future. May the devotees live forever and benefit unfortunate persons, who are tortured by maya, which gives them her audience, associates with them, and converses with them.
(Bhajandmrtam commentary)

30 Preacher

1.Who is more beneficial to the world, those who perform bhajana in a solitary place or those who preach the holy name of Hari?

A preacher of the holy name, following the example of saintly persons, is more

beneficial to the world than devotees who neglect the preaching work by becoming absorbed in the bliss of their own bhajana according to their inclination.(Sajjana-tosani 4/2)

2.Who is qualified to preach?

Only devotees who possess full knowledge of pure devotional service and who relish the mellows of offenseless chanting of the Lord's holy names are qualified to preach.(Sajjana-tosani 10/11)

3.Can anyone become a preacher if he is an expert speaker?

The responsibility of preaching is better entrusted to those who are engaged in performing bhajana. Simply being an expert speaker does not qualify one to preach the teachings of Gauranga. {Sajjana-tosani 10/11)

4.Is it necessary for a preacher to know the science of offenses against the chanting of the holy name?

The preacher should certainly know the offenses against the chanting of the Lord's holy name. If they know this, they will become qualified preachers of the holy name. In the course of preaching the holy names, they should instruct everyone to always remain careful to avoid committing offenses against the chanting of the holy name. Otherwise, the preachers will themselves become offenders to the holy name.(Sajjana-tosani 10/11)

5.What does one require for pure preaching work?

To preach purely, one should first chant the Lord's holy name in a pure systematic way; second, one should maintain one's purity; and third, the audience should be pure. To chant the Lord's holy name in a pure systematic way means that the holy names should be indicative of the Lord's pastimes and very free from fruitive activities and mental speculation.
{Visnupriyd Palll Magazine Vol. 1)

6.Why does a preacher need to be exemplary?

When saintly people follow religious principles, this is called acara, proper code of conduct. To preach those religious principles to other living entities in the world is called pracara, preaching. If one wants to engage in the activities of acara or pracara, one should first learn the saintly person's code of conduct. Some people, after learning, begin to preach even before they themselves follow. Hence, they yield insufficient results. If one does not personally follow the religious principles but preaches to others, he creates a great deal of disturbance in the world.
(Sajjana-tosani 4/2)

7.Can the smartas become preachers of devotional service?

Some people do not practice pure devotional service themselves; rather they follow the doctrine of the smartas, which is based on karma-kanda. The science of devotional service that they instruct is totally opposed to all the scriptures. To preach, first one should follow. (Sajjana-tosani 4/2)

8.Why is it necessary for a preacher to become pure?

For preachers to become pure is extremely necessary. Singing the holy names is found everywhere, but when we go to hear them, we feel extremely sorry to see the impurity of the singers. Either they are chanting the holy names to stop the spread of disease in the village or they are chanting the holy names out of fear of Yamaraja. Such chanting, which comes from a heart that is polluted by thirst for liberation and material enjoyment, is the perverted reflection of the holy names. To achieve eternal auspiciousness by such chanting is impossible. If the shopkeepers and vendors give up such desires, they can preach the pure holy names. If, however, they chant the holy names with a desire to either accumulate money, or name and fame, the very purpose of opening the marketplace for distributing the Lord's holy names will not be fulfilled. (Visnupriyd Palli Magazine Vol. 2)

9.Are pure preachers responsible for the result of their preaching when their preaching is pervertedly reflected in the living entities who are inclined toward material enjoyment?

The reformers, out of their universal love and anxiety for good work, endeavor by some means or other to make the thoughtless drink the cup of salvation, but the latter drink it with wine and fall to the ground under the influence of intoxication, for imagination has the power of making a thing what it never was. Thus, it is that the evils of nunneries and the corruptions to Akharas proceeded. No, we are not to scandalize the Savior of Jerusalem or the Savior of Nadia for these subsequent evils. Luthers, instead of critics, are what we want for the correction of those evils by the true interpretation of the original precepts.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

31 Science

1.What is the principal cause of heat?

By mixing metals like iron and sulphur, mountains are broken, the earth shakes, and ammunition is released from guns to create havoc in the world. Where is the inspiration of the consciousness in these activities? Although heat is seen as the principal cause of all movement, yet without the inspiration of the spirit nothing can happen. If we scrutinizingly study what is this heat, we come to know that heat is a quality. When a particular propensity becomes active within one's body, heat manifests in the body. It is well known that if one is excessively lusty, his bodily temperature increases. It is to be known that heat, which is experienced in all kinds of material objects, is the result of the interaction of spirit.
(Tattva-sutra 22)

2.Are reason and argument the cause of scientific discoveries?

Is human nature satisfied by remaining entangled in sensual knowledge?

All mental and material science is discovered through reasoning. Material science is of many kinds: science of matter and motion, magnetism, electricity, medicine, physiology, optics, music, logic, and mental philosophy. Art and manufacture are part of the science of the quality and the energy of objects. Science and art together create huge enterprises in the world. Ships, railways, buildings, and electrical items are the products of sensual knowledge. Geography, chronology, and astronomy are products of sensual knowledge. Zoology, mineralogy, and surgery are also products of sensual knowledge. Those who wish to remain entangled in this knowledge call it positive knowledge. Since human nature does not want to remain confined only to sensual positive knowledge, people try to attain higher and higher knowledge.(Caitanya-siksamrta 5/3)

3.What is science according to swanlike personalities?

According to the Vaisnavas, proper use of material knowledge is science. Those

who are engaged in advancing in material knowledge, being induced by mundane desires, indirectly help the spiritual advancement of the Vaisnavas to some extent.
(Jaiva Dharma Chapter 9)

4.In which religion is the full cultivation of spiritualscience available?

The science of bhakti is not found in modern religions. Sanatana-dharma is evolved from Aryan culture, and Vaisnavism is the best part of sanatana-dharma. Therefore, the science of bhakti is only possible in Vaisnavism. In Jiva Gosvami's Sat-sandarbha and Rupa Gosvami's Bhakti-rasamrta-sindhu, the science of bhakti is particularly expounded.
(Prema-pradipa Chapter 6)

5.In whose service should science be used to benefit the world?

The duty of the artist and the scientist is to serve the knower of the Absolute Truth with their advanced art and science. The science of the self is extremely confidential. Those people who are engaged in discussing such topics have no time to entangle themselves in ordinary art and science. Others should therefore try to help maintain those people. O brothers! O believers of gradual advancement! O believers of gradual discovery! Please mind your own business and, as a result, you and the whole world will be benefited. Do not cause unauthorized interference and try to find faults and qualities in the science of the self. If you act like gentlemen, we will constantly bless you.(Sajjana Tosarii 111)

6.When do science, society, and art reach their highest stage?

When karma works under the subordination of bhakti, it is no longer identified

as karma but as bhakti. As long as karma is identified by its own name, it tries to become equal to bhakti. The advancement of science, society, and art are the acts of karma. But, when karma is transformed into bhakti, then science, society, and art become bright and advanced.
(Tattva-viveka 1/9/12)

7.In which scientific knowledge is the swanlike Vaisnavas expert?

Books on physical and mental science, books on industry, books on languages, books on grammar, and books on poetry are known as artha-sastra. Some physical, mental, familial, and social benefits are obtained from these writings. The name of these benefits is artha. The advantage of these books is that by studying medicine, one can get the benefit of a cure; by studying music, one can get the benefit of happiness to the mind and ears; by material scientific knowledge, various wonderful machines are created; by astrology, one can get the benefit of understanding subjects like proper and improper times. Those who study such artha-sastras are known as artha-vit scholars. The smrti-sdstra establishes varnasrama-dharma and are also known as artha-sastra. The smarta scholars are also known as artha-vit scholars' because the main purpose of their occupational duties is to protect society. Spiritual scholars practice spiritual life with these arthas. Swanlike Vaisnavas are never opposed to discussing these scriptures. They extract the supreme goal of spiritual life from these artha-sastras and become worshipable among artha-vit scholars. The artha-vit scholars are happy to assist them in ascertaining the Absolute Truth. The swanlike Vaisnavas are present in the battlefield as negotiators. They do not hate or reject various sinful persons. Swanlike Vaisnavas are always engaged in purifying the hearts of sinful people by giving public lectures, friendly advide, and confidential instructions, and by rebuking, setting an example, and sometimes punishing sinners. (Sri Krsna-sarhhitd 10/14)

1.How is the material, metaphysical, and spiritual science divided?

According to their qualifications, living entities in the world are divided into three categories: mundane, metaphysical, and spiritual. People say that philosophy is of six kinds, but we have divided it into three categories. Material philosophy consists of Nyaya, Vaisesika, and Purva-mimarhsa. Metaphysical philosophy consists of Sankhya, Patanjala, and the Mayavada commentary on Vedanta-sutra. Spiritual philosophy consists of the Vedanta itself. (Krsna-karnamrta introduction)

2.Where is the synthesis of various philosophies preached by different acaryas?

The philosophies such as kevalddvaita-vdda (exclusive monism), kevaladvaita-vdda (exclusive dualism), dvaitadvaita-vdda (monism and dualism), visistadvaita-vdda (specific monism), and suddhddvaita-vdda (purified monism) quarrel for the sake of name only. The suprerne truth, which remains after the isms of different philosophies, is the philosophy of acintya-bhedabheda (inconceivable oneness and difference).The Vedas and the great authorities approve this supreme philosophy. (Sri Bhagavatarka-marici-mala 10/4)

3.Why is the philosophy ot acintya-bhedabheda complete?

In his book Sarvasambddini, Sri Jiva Gosvami has established this philosophy of acintya-bhedabheda as the ultimate conclusion. The dvaitddvaita philosophy propounded by Sri Nimbarka was not complete. However, the Vaisnava world accepted this philosophy as perfect through the teachings of Sriman Mahaprabhu. Since the acceptance of the Lord's eternal sac-cid-dnanda form found in Sri Madhva-sampradaya is the main principle of the acintya-bhedabheda philosophy, Sriman Mahaprabhu has accepted the Madhva-sampradaya. Since there are some little scientific differences in the conclusions

of the previous Vaisnava acharyas, different sampradayas have come into being. By the strength of His omniscience, the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu has fulfilled the deficiencies of the different philosophies. He made the philosophies and conclusions of Sri Madhva, Sri Ramanuja, Sri Visnusvami, and Sri Nimbarka faultless and perfect, and mercifully gave everyone in the world His pure conclusion of acintya-bhedabheda. (Sri Manah-siksa Verse 9)

4.Is the conclusion of acintya-bhedabheda based on the Vedas and on universal philosophical conclusions?

Since the philosophies of kevala-vdda, kevald-vdda, suddhadvaita, and visistadvaita consist of partial statements of the Vedic literature, they are opposed to the remaining parts. The philosophy of acintya-bhedabheda is universal and it is the actual purport of the Vedas. It is the object of the living entities constitutional faith, and saintly persons accept it.(Sri Manah-siksa Verse 9)

5.Why is the philosophy of acintya-bhedabheda accepted by everyone?

The conclusion of acintya-bhedabheda is based on devotional scriptures. The more one discusses it with reasoning the more one will find it pure and perfect. Arguments are of two kinds: argument to support one's own side and arguments to defeat one's opposition. The Vedas, the Puranas, and the conclusions of the mahajanas nourish the acintya-bhedabheda philosophy; they are arguments to support this philosophy. Sri Satikaracarya and other dry speculators are opposed to this philosophy. Sri Sahkara has said, "O Lord! When the difference between You and me is removed, I will remain Yours, but I cannot say that You are mine." Such opposing arguments also nourish the acintya-bhedabheda philosophy. Everyone therefore accepts this conclusion.
(Brhad-bhdgavatdmrta purport)

6.Why is the word "acintya," inconceivable, used in the conclusion of acintya-bhedabheda'?

The truth has been established; the living entities are simultaneously one with and different from Krsna, and the material world is also simultaneously one with and different from Krsna. Since limited human reasoning cannot comprehend it, this eternal truth of simultaneously oneness and difference has been called acintya.(Caitanya-siksamrta 1/5)

7.Is the philosophy of kevaladvaita-vdda nondual knowledge, and is it approved by the Vedas?

Many people think that the philosophy of advaita-vdda is advaya-jhana or nondual knowledge. But this is not a fact. The philosophy of kevaladvaita-vdda is opposed to the Vedas. The philosophy of oneness is established in many places in the Vedas and the philosophy of eternal separation is also established in many places in the Vedas. Vedic literature is perfect knowledge; therefore, there is no possibility of any contradiction. The Vedas conclude that simultaneous oneness and difference are eternal and perfect, because of the inconceivable potency of the Supreme Brahman. Thus, the material world and the living entities are simultaneously one with and different from the Supreme Brahman. Dvaita and advaita are simultaneously a fact; therefore in the science of oneness, there is a difference between matter and spirit, and in the science of the self, the minute spirit souls are eternally different from the Supreme Lord. One who knows the truth of oneness and difference has nothing more to know. When one realizes the conclusion of acintya-bhedabheda, one automatically achieves advaya-jhana or nondual knowledge. The living entity who is the seer cannot see anything separate from the Absolute Truth. When he is under the control of material vision, he only sees a difference in them. Since matter is an eternally perfect element, it appears separate from consciousness. This is called dvaita-jhana. (Sajjana-tosani 2/6)

8. Who perfected the philosophical conclusions preached by the authorized Vaisnava acharyas?

Sri Ramanujacarya preached devotional service according to the philosophy of visistddvaita-vada. Sri Madhvacarya preached devotional service according to the philosophy of suddhadvaita-vada. Sri Nimbadityacarya preached devotional service according to the philosophy of dvaitadvaita-vada. Sri Visnusvami preached devotional service according to the philosophy of suddhadvaita-vada. All four are preachers of pure devotional service. In the opinion of Ramanuja, the Supreme Lord is one, and matter and spirit are His qualities. In the opinion of Madhva, the living entities are separate from the Supreme Lord, and devotional service to the Lord is the nature of the living entities. In the opinion of Nimbaditya, the living entities are simultaneously one with and different from the Supreme Lord; thereby the eternity of difference is accepted. In the opinion of Visnusvami, the object is one but the Supreme Brahman and the living entities are eternally different. Even though there are differences in their opinions, all of them have accepted that devotional service is eternal, the living entities are eternal servants of the Supreme Lord, and love of God is the ultimate goal of life. Therefore, all of them were Vaisnavas. Although they were authorized Vaisnavas, their philosophies were incomplete and there were differences between them. Sri Caitanyadeva, who is directly the Supreme Personality of Godhead, appeared in the world and, after removing those scientific imperfections, taught the people of th& world scientific pure devotional service. (Sri Manah-siksa Verse 9)

9.Is the conclusion of Sri Ramanujacarya opposed to the conclusion of the Gaudiyas?

The conclusions of Srimad Ramanuja Svami are like the foundation of our Gaudiya temple of love. (Sajjana-tosani 7/3)

10.Are the philosophy of Sri Nimbaditya and the conclusion of acintya-bhedabheda the same?

Many people say that the philosophy of the Gaudiya Vaisnavas is identical to that of Sri Nimbaditya, but that is not true. The philosophy of Nimbaditya is dvaitadvaita and the Gaudiya philosophy is acintya-bhedabheda. (Sajjana-tosani Volume 7)

11.When was philosophical literature composed?

The Darsana-sastra, philosophical scriptures, was compiled a short time after the compilation of the Mahabharata. There are six prominent philosophical systems current in India—Nyaya (logic), Sankhya, Patanjala (yoga), Kanada or Vaisesika, Purva-mimamsa or Karma-mimamsa, and Uttara-mimamsa or Vedanta. All these philosophical systems were introduced after Buddhism. The rsis who propounded these systems first composed their philosophies in sutras. The Vedic sutras were compiled to facilitate easy remembrance, but this was not the case with the sutras of these philosophical systems. When the brahmanas were attacked by the mighty Buddhist philosophy, they first compiled the Upanisads, which are the pinnacle of Vedic literature, and thus they strengthened their doctrine with logic and argument. The Buddhists gradually presented many philosophical systems such as Saugata, Madhyamika,and Yogacara. Soon afterwards, the Buddhists entered into intense debate with the brahmanas. The brahmanas then introduced their six philosophical systems, beginning with Nyaya and Sankhya. They kept their teachings in the form of sutras and passed them on only to their disciples. During the time of Ramacandra, Gautama Rsi composed AnviksikI, Vedic logic, which was accepted at that time. According to their needs, the brahmanas composed the present system of Nyaya under Gautama's name and substituted it for the previous system. In Gautama's sastra, there are statements that could be used against the Saugata philosophy. The scriptures of Kanada come under the category of Nyaya scriptures. In the system of Sankhya, there are also many statements against Buddhism. The system of Patanjala falls under the category of Sankhya. The Purva-mimamsa propounded by Jaimini supports the karma-kanda system that was rejected by the Buddhists. Although Vedanta scriptures are the most recent, they have been accepted as another form of AnviksikI, since they are based on the Upanisads. Therefore all philosophical scriptures were written during the 800 years between 400 B.C. and

A.D. 400.
(Sri Krsna-samhita introduction)

12. What are the nine conclusions found in the philosophy of Buddhism?

In the opinion of the Buddhists, there are two ways of understanding philosophy: Hinayana and Mahayana. There are nine conclusions for those who traverse through these paths. (1) The universe is beginningless therefore godless. (2) The world is false. (3) The sense of "I" is the only truth. (4) Reincarnation and the next life are real. (5) Lord Buddha is the means of achieving the truth. (6) Nirvana is the supreme truth. (7) Buddhism is the only philosophical path. (8) The Vedas are composed by human beings. (9) Following religious principles such as compassion is the way of the Buddhists. (Caitanya-caritamrta Madhya 9/49 commentary)

13. Which well-known foreigners followed the six Indian philosophies?

There is no doubt that philosophical literature originated in India. Although there are many kinds of philosophies, they are grossly divided into six categories. These six categories of philosophy are known in India as sad-darsana. These six philosophies are also widely respected in Greece. Through intensive research, Garbe, who was a professor in Greece, has recently ascertained that Aristotle was the disciple of Gautama's philosophy of Nyaya, Thelis was the disciple of Kanada's philosophy of Vaisesika, Sacretis was the disciple of Jaimini's Mlmarhsa, Pluto was the disciple of Vyasadeva's Vedanta, Pythagoras was the disciple of Kapila's Sankhya, and Zino was the disciple of Patanjali's yoga. (Sajjana-tosani 111)

14. Is there any pure spiritual truth in the philosophy of Patanjali?

The state of liberation that was described in the philosophy of Patanjali is a mood of gross and subtle existence, but there is no discussion about spiritual science found in it. (Tattva-viveka 1/23)

15.What is the position of the Yoga-sastras?

The Yoga-sastra is one of the irrelevant positions found among all irrelevant positions between gross matter and pure spiritual truth.
(Tattva-viveka 1/23)

16.What is the devotional explanation of the Vedic statement tat tvam asi!

The MayavadI commentators say that the Vedic statement tat tvam asi concludes that the Supreme Brahman and the living entities are nondifferent. The word tat means "He," the word tvam means "you," and the word asi means "are"; so the words tat tvam asi means "you are the Supreme Brahman." There is no difference between you and Him. But the Vaisnava commentators have given different meanings of the word tat tvam asi. According to them, the word tat means "He who is infallible" and this word has been derived from the word tasya meaning "His." Therefore, the word tat tvam asi means "you belong to Him." The word tasya makes the distinction between the Supreme Brahman and the living entities. From this, it is concluded that you are not the Supreme Brahman. {Tattva-sutra 6)

17.Do the compilers of the six philosophies accept Lord Visnu as the Supreme Personality of Godhead?

Is Lord Visnu in the mode of material goodness?

Jaimini rejected devotional service, which is the purport of the Vedas, and made the Supreme Lord subordinate to karma. Kapila rejected the true purport of the Vedas and declared that material nature is the cause of the material world. Gautama and Kanada stated that the atom is the cause of the material world. In the same way, Mayavadis, such as Astavakra, said that the impersonal Brahman is the cause of the material world. The raja-yogis, headed by Patafijali, established their imaginary God to be the Absolute Truth,based on their Yoga-sastras. All these acaryas rejected the Supreme Lord, who is supported by the

Vedas, and they established their own idea of God. After carefully discussing and refuting the opinion of these six philosophers,, Sri Vyasadeva compiled Vedanta-sutra, which establishes the supremacy of the Lord. In the opinion of Vedanta, the Supreme Brahman has a sac-cid-ananda form. The impersonalists say that the Supreme Brahman is without qualities and sometimes with material qualities. But actually the Absolute Truth is not only transcendental to the modes of the material nature but He is also the source of unlimited spiritual qualities. His body is purely spiritual. According to other philosophers, no one can achieve Visnu, the supreme cause. In other words, they do not accept Visnu as the cause of all causes. Yet they endeavored to establish their own opinion by refuting the true authorized conclusion.(Caitanya-caritamrta Madhya 25/45-55 commentary)

33 Cultural Heritage

1.What is the need of history and knowledge of time?

History and knowledge of time are part of artha-sastra, literature that gives material prosperity. If the people of India discuss history and time with reason and argument, they will be greatly benefited. By this process, they can also make spiritual advancement. By mixing the waves of reasoning in the river of ancient belief, moss in the form of illusion will be destroyed and in due course of time, when the bad smell of infamy is removed, the knowledge of the residents of India will become healthy.
(Sri Krsna-samhita)

2.Who built the temple of Sri Jagannatha?

Why Puri is called Nilacala? How old is Puri?

Raja Anahga-bhlma erected the temple about 800 years ago in place of the old temple, which was in a state of dilapidation. In old accounts, we find the former temple w,as called Niladri, the blue hill. It appears that the former temple, which

was probably built by the eminent Raja Indradyumna was blue or a dark color. Otherwise, we cannot account for the name Nilacala, unless the name was taken from the Nllagiri Hills, which is a small range running through the province from one end to the other. The Utkala-khanda in the Puranas, the Niladri Mahodaodhi, and the Matla Panjee (an account regularly kept by the temple officers) declare that Jagannatha is a very ancient Deity among the Hindus. Whatever may be the value of the authorities quoted, we are inclined to believe that Purl was considered sacred even at the time when the Puranas were written, because we find in Wilson's copy of the Visnu Purdna that Kandu Rsi resorted to a place called Purusottama for the purpose of divine contemplation. In any case, Raja Indradyumna, to whom the whole affair is generally ascribed, lived a long time before Raja Vikramaditya, the contemporary of Augustus Caesar of Rome. We are sure that Purl is not as old as Benares and Gaya, which are repeatedly mentioned in all the Puranas and the Mahabharata, but it is not a place of recent origin, created after the commencement of the Christian era.
(The Temple of Jagannatha at Pun September 15, 1871)

3. According to modern scholars, how many reigns is the history of India divided into?

The modern scholars have divided the history of India into eight periods, as illustrated in the following chart:

4. When was the Veda written?

During the rule of the Prajapatis, no scriptures were written; there were only a few pleasing words. In the very beginning, pranava was manifested. Written script had not yet been introduced. There was only one syllable with anusvara added to it to produce om. When the Manus rule began, other syllables like tat sat were introduced. During the rule of the demigods, ancient mantras were

composed by joining small words together. The performance of sacrifices began at this time. Gradually ancient poetic meters like Gayatri appeared. Caksusa Manu was the eighth generation after Svayambhuva Manu. It is said that Lord Matsya appeared during his reign and delivered the Veda. Perhaps during this time many poetic meters and verses of the Veda were composed, but they were only in sound vibration, not written. They were passed on by hearing. After the Veda had remained in this unwritten state for a long time and the number of verses gradually increased, it became difficult to grasp. Then the sages, headed by Katyayana and Asvalayana, composed the sutras of the Veda after careful consideration to make memorizing them easier. Still, many other mantras were composed after this.

When the one Veda became greatly expanded, then Vyasadeva, after duly considering the subjects, divided the Veda into four and wrote them in book form. This took place a few years before King Yudhisthira's reign. Vyasadeva's disciples then divided those works amongst themselves. Those rsis, who were disciples of Vyasadeva, divided the four Vedas into different branches so that people could easily study them. (Sri Krsna-samhita introduction)

5. When was the Ramayana composed?

Although the Ramayana is considered poetry, it is also history. Valmiki Rsi, who was a contemporary of Ramacandra, wrote it. We do not feel that Valmiki alone wrote the current Ramayana. By considering the conversation between Narada and Valmiki, and the recitation of the Ramayana in Ramacandra's assembly by Lava and Kusa, it is understood that Valmiki composed many of the verses glorifying the character of Ramacandra in the Ramayana, but after some time another scholar elaborated on Valmiki's work. I think that the present day Ramayana was completed after the composition of the Mahabharata, because, while chastising Jabali, Ramacandra accuses him of being polluted by the Sakya philosophy. I believe that the present day Ramayana was written around 500 B.C.
(Sri Krsna-samhita introduction)

6.What is the truth concerning the Mahabharata?

It is said that Vyasadeva composed the Mahabharata, and there is no objection to this, but it cannot be said that the author of the Mahabharata was the same Vyasa who divided the Vedas and received the title Vedavyasa at the time of Yudhisthira. The reason for this is that in the Mahabharata there are descriptions of kings such as Janamejaya, who ruled after Yudhisthira. There are specific references about the Manu scriptures in the Mahabharata. Therefore, the present-day Mahabharata must have been written some time after 1000 B.C. It appears that Vedavyasa first made a draft of the Mahabharata, and later another Vyasa elaborated on it and presented it under the name Mahabharata.
(Sri Krsna-samhita introduction)

7.When was the present Manu-samhita composed?

Manu-samhita is the first and foremost of all smrtis. There is no evidence that the Manu-samhita was written during the time of Manu. When Manu became a prominent ruler, the Prajapatis had him establish and live in a city named BarhismatI, just outside Brahmavarta, so that his sons would be a separate class. From that time, the Prajapatis called themselves brahmanas and accepted the Manus as ksatriyas. In this way, castes other than brahmanas were introduced. Manu also gave due respect to the brahmanas and arranged for the different occupational duties of the different castes with the help of rsis such as Bhrgu. The rsis approved of Manu's arrangement. At the time, however, the various occupational duties were not written down.Later, when the brahmanas and ksatriyas fought, Parasurama appointed someone from the Bhrgu dynasty who knew those arrangements, to write everything down in verse. The duties of vaisyas and sudras were also included. About 600 years after the battle of Kuruksetra, the present Manu scriptures were written, with the assistance of another Parasurama, whose position was similar to the original Parasurama.(Sri Krsna-samhita introduction)

8. What is the history of Buddhism and Jainism?

When the philosophy of Godless secularism was very prominent in India; when the Vedic literature, which is full of transcendental truths, was accepted only as religious literature; when the mundane brahmanas promoted secularism as the path of the Vedas; and when such brahmanas tried to attain sense gratification by performing sacrifices and searching after perpetual happiness and the association of the Apsaras in heaven after their death, at that time Sakyasimha established Buddhism. Becoming dissatisfied with material happiness, Sakyasimha, who was born in the family of a ksatriya, established the philosophy of Buddhism, whose ultimate goal is the happiness of nirvana. There is much evidence that even before Sakyasimha, others preached the philosophy of attaining the happiness of nirvana. However, since the time of Sakyasimha, this philosophy has been widely accepted, the followers of Buddha have accepted Him as the original preacher of this philosophy.

Before and at the same time as Sakyasimha, a scholar named Jin, born in a vaisya family, preached a similar philosophy to that of Buddhism. The name of this philosophy was Jainism. Jainism was confined in India. The philosophy of Buddhism however crossed the rivers, mountains, and oceans and spread to countries like China, Tatara, Shyama, Japan, Burma, and Sri Lanka. (Tattva-viveka)

9. During whose reign were various texts preached?

Name of scripture-- Time when preached
Pranava [orh] Hearing first codes of srutis-- During the reign of the Prajapatis
Hearing the complete sruti and Gayatri-- During the reign of the Manus, the demigods, and Vaivasvata
Sautra's srutis-- At the beginning of the reign of Vaivasvata
Manu's smrtis During the second half of the reign of Vaivasvata
Histories During the second half of the reign of Vaivasvata

Philosophical scriptures During the reign of the outcastes
Puranas and Satvata Tantras During the reign of the brahmanas and ksatriyas created by Parasurama
Tantras During the reign of the Mohammedans
(Sri Krsna-samhita introduction)

10.When did Sankaracarya appear?

The holy places of the Aryans were converted into holy places for Buddhists. All signs of brahminical culture practically disappeared. In the seventh century, when this tragedy was no longer tolerable, the brahmanas became very angry and conspired to destroy Buddhism. At that time, by providence, the most learned and intelligent Sankaracarya became the commander-in-chief of the brahmanas in Kasi. By discussing his activities, it appears that he was an incarnation of Parasurama.(Sri Krsna-samhita introduction)

11.How did India benefit from the appearance of Sankaracarya?

Sankaracarya has, to some extent, done a favor to India by evicting Buddhism. He helped stop the gradual deterioration of the ancient Aryan community. In particular, he changed the course of the Aryans' mentality by introducing a new method of thought in their scriptures. He even inspired in them an urge to consider new subjects with their intelligence.
(Sri Krsna-samhita introduction)

12.When did other civilizations of the world worship the Indians as the king, as the giver of punishment, and as the spiritual master?

When real culture was present at that time, the fame of India was brightly shining like the midday sun. All castes and civilizations worshiped the Indians as the king, as the giver of the punishment, and as the spiritual master. The people of Egypt, China, and other countries accepted instructions from Indians with awe and reverence.
(Caitanya-siksamrta 2/3)

13.Which is the most ancient country?

Which is the oldest civilization? Which is the most ancient religion? And when was that religion at its peak?

India is the oldest civilized country. The followers of all sampradayas accept this fact. Even though proud people of the Western countries believe that theirs is a civilization older than the Aryan civilization, the fact will remain true forever. The Aryans first lived in India. This has been proven during the time of the Prajapatis, who were the sons of Brahma. Kasyapa was a Prajapati. His daughter's son was Prahlada, "the crest jewel among all the Vaisnavas." Dhruva Maharaja, the son of Manu, was also mentioned as a topmost Vaisnava. Among the first sons of Brahma, the four Kumaras and Narada Muni were also great Vaisnavas. Therefore, there is no religion older than Vaisnava dharma in the world. While increasing gradually, this Vaisnava religion reached its peak and perfection during the time of Mahaprabhu Caitanyadeva.
(Sajjana Tosani 2/9)

14.Who taught the process of preserving dead bodies?

Why was this process followed?

In the Chandogya Upanisad is the story of Indra and Virocana learning spiritual truth from Prajapati. It clearly states that due to his gross mentality, like that of a mleccha, Virocana considered his material body to be himself and he taught his students how to preserve the body after death. Perhaps, according to his teachings, his Egyptian disciples taught the custom of mummifying or preserving dead bodies in their own country. Based on this custom, the system of

burying dead bodies was spread to other mleccha countries. (Sajjana-tosani 111)

15.When did keen and powerful intelligence exist in South India?

From the seventh century, keen and powerful intelligence was found among the people of South India—and nowhere else. From that time, Sankaracarya , Sathakopa, Yamunacarya, Ramanuja, Visnusvami, Madhvacarya, and many other great learned scholars appeared like shining stars in the southern sky. (Sri Krsna-samhita introduction)

16.In which philosophy did Visnusvami, Nimbaditya,and Madhvacarya write their Vedanta-sutra commentaries?

Visnusvami, Nimbarka, and Madhvacarya wrote their own commentaries on Vedanta, following in the footsteps of Sankaracarya . In this way, they introduced slight variations of the Vaisnava principles. (Sri Krsna-samhita introduction)

17.When did the authorized Vaisnava acharyas begin to write commentaries on the four writings such as Vedanta?

Like Sankaracarya , they also wrote commentaries on the Bhagavad-gita, Visnu-sahasra-nama, and Upanisads. At that time, a thought arose in the hearts of people that one must have commentaries on the four above-mentioned works to establish a sampradaya. From these four Vaisnavas [Madhva, Ramanuja, Visnusvami, Nimbarka], the four Vaisnava sampradayas, such as the Sri-sampradaya, were introduced. (Sri Krsna-samhita introduction)

18.Which contemporary and later associates of Sriman Mahaprabhu preached His philosophy?

Sri Caitanya Mahaprabhu, with the help of Nityananda and Advaita, clearly explained the truth regarding one's relationship with the Lord. Through Rupa, Sanatana, Jiva, Gopala Bhatta, the two Raghunathas, Ramananda Raya, Svarupa Damodara, and Sarvabhauma Bhattacarya, He clearly explained the truth of the living entity's relationship with the Lord. He strengthened the process of acting in that relationship by establishing the supremacy of performing kirtana. Regarding the goal of life, He ascertained the simple means of relishing the mellows of Vraja. (Sri Krsna-samhita introduction)

19.What is the history of the three methods of singing:Manohara Sahi, Garanhaty, and Regeti?

Srinivasacarya Prabhu made Katwa and its adjoining places glorious. His place was under the subdivision of Manohara Sahi. Therefore, the method of singing inaugurated by him was known as Manohara Sahi. Sri Narottama dasa was a resident of the village Kheturi, which is in Gaderhata or Garanhaty in the district of Rajasahl. Therefore, the method of singing his songs is known as Garanhaty. Sri Syamananda Prabhu was from Midnapur District. The method of singing his songs is called Regeti. To encourage these great singers, Sri Jiva Gosvami awarded Srlnivasacarya the title "Prabhu," Sri Narottama the title "Thakura," and Sri Syamananda the title "Prabhu." Sri Jiva Gosvami was very magnanimous and saw only good qualities in others. Srlnivasacarya Prabhu was a brahmana and therefore Sri Jiva Gosvami had no hesitation in awarding him the title "Prabhu." (Sajjana-tosani 6/2)

20.What is the history of Gunaraja Khan (Maladhara Vasu)?

The poet Gunaraja Khan began to write his book SriKrsna-vijaya in 1395 Saka Era and completed it in 1402 Saka Era. Although Chandi dasa and Vidyapati Thakura composed something in Bengali before this, they did not compose any poetry. We can only see a few songs composed by them. We have not seen any poetry written in Bengali before 1400 Saka Era. As the people of Britain show great respect to Chaucer, similarly we show respect to Gunaraja Khan for his poetry. Any Bengali library is incomplete without the book Sri Krsna-vijaya. Moreover, this book is extremely respected by the devotees. Sri Gunaraja Khan, a most respected Vaisnava, compiled this book as the translation of the Tenth and the Eleventh Cantos of Srimad-Bhagavatam, the crest jewel among all literature. Therefore, we are unable to describe the wonderful glories of this book here. This book is worshipable by all Vaisnavas. After studying this book, Sri Mahaprabhu glorified it in such a way that it will draw much respect from the Gaudlya Vaisnava society.

Not finding any qualified brahmanas in Bengal, which was polluted by Buddhism, the King of Bengal, Adisura, arranged to bring five qualified brahmanas and five qualified kayasthas from Kanyakubja. Among those five kayasthas, Dasaratha Vasu, a civilized and simple-minded person, came to Gauda-desa. Sri Gunaraja Khan appeared in that dynasty as the thirteenth descendent from Dasaratha Vasu. Gunaraja Khan's actual name was Maladhara Basu. The King of Bengal awarded the title "Gunaraja Khan" to him. He had fourteen sons; among them the second son, Laksminatha, was awarded the title "Satyaraja Khan." His son, Sri Ramananda Vasu was an associate of Sriman Mahaprabhu. Ramananda Vasu was thus the fifteenth descendent from Dasaratha Vasu. After extensive research at the village of Kullna-grama, we have collected this information from the house of the Vasu's during the winter of 1885. There we discovered that Sri Maladhara Vasu Mahasaya was a rich and famous person. By seeing his palace and temple room, it appears that his kingdom was very prosperous.
(Sri Krsna-Vijaya introduction)

21. What is the history of the ativddi-sampradaya and Visa Kisana?

Jagannatha dasa had a group of followers in Orissa. They were known as ativadis. By the order of Mahaprabhu, Jagannatha dasa became a follower of Haridasa Thakura. Later, when he gave up pure devotional service and took

shelter of Mayavada philosophy, Mahaprabhu rejected him, saying he was an ativadi. The sect of ativadi was expanded like the baulas of Bengal. The ativadls have some false literature, which states that Lord Caitanya will manifest again.On this pretext, a few wicked persons began to pose themselves as Caitanya, Brahma, Baladeva, Krsna, and so on.Having obtained some mystic power, an imposter named Visa Kisana began to promote himself as Maha-Visnu. He and his followers constructed a temple in the jungle, two miles from Sardaipur. It was written on the beads of the followers of ativadi that Maha-Visnu Visa Kisana remains incognito and on 14 March, he will manifest himself and display his four arms of Maha-Visnu. As soon as this news spread, many brahmana women began to serve him, neglecting the prohibition of their husbands.

When some illicit affairs between Visa Kisana and the wives of the Choudhary's of Bhrangarapura surfaced, then the people of Bhrangarapura reported this to the Revered Walten Sahib, who was the commissioner of Bhrangarapura. He advised me to go to the jungle and investigate the matter. I went there at night and after a long conversation with that "Maha-Visnu," I concluded that he was determined to destroy the British Rule. After returning to Puri, the trial of "Maha-Visnu" began in my court. After a long trial and hearing, I awarded him the punishment of one and half years in prison. When his matted hair was cut, his worshipers and followers abandoned him as a cheater.
(Autobiography of Sri Bhaktivinoda Thakura)

22. What brief information did Sri Bhaktivinoda Thakura give regarding Sri Mayapura, the birth place of Sri Gaurasundara?

After carefully researching and going through various authentic books, such as Sri Caitanya-bhdgavata, we have discovered many places of the Lord's pastimes. We have resolved to gradually find all the places of the Lord's pastimes for the pleasure of the devotees. First, we are locating the exact place of Mahaprabhu's village. Sri Kavi-karnapura has written that the land of Navadvlpa is surrounded by the Ganges. This is also mentioned in the tantras. The actual name of the River Khadiya which flows by Goyadi and mixes with the Ganges near Svarupaganj is BagdevI or Jalangi. Long, long ago, the River BagdevI flowed by

the village Harispura and after mixing with the River Mandakini, it flowed near DevapallT. Thereafter, touching the city of Bhaluka, this river mixed with the Ganges near Goyalpada. When the Mandakini portion of the Ganges dried up, the Bagdevi reached the Ganges, while flowing by the side of Mayapura. Because of the confluence of BagdevI and the Ganges, many parts of Sri Mayapura were destroyed. At that time, the homeless learned brahmanas of Mayapura took Sri Proudha Maya and Vriddha Siva across the Ganges to the village Kuliya, which is the present-day city of Navadvlpa.

In this village, there are no places of Mahaprabhu's pastimes. However, this place is the forest of Vrndavana within Navadvlpa. The map that we have provided in the book Sri Navadvlpa-dhama-mdhatmya shows that there is a cakra in the middle. The entire tract of land, which covers this cakra, is called Antardvlpa. Only two tiny portions of land have extended to the other side of the Ganges. During the time of Sri Mahaprabhu, Mayapura village was certainly the home of learned brahmanas, but because of the movement of the River BagdevI, it has almost become ruined. Only one portion of Mayapura is inhabited by human beings. This portion is situated in the southern corner of Ballaladhlgi.After intensive research and according to some confidential hint, we have been able to locate the exact stream of the Ganges. A long stream called Sivera Doba or the pond of Siva near Khadvana, which lies to the south of Mayapura, is still present. If one stands on the bank of this stream and looks towards Ganganagara, one can see that a tract of land resembling the bank of a river is by the side of Mayapura. Let us consider the exact location that we find in the description of Sri Vrndavana dasa Thakura. "In Nadia, Lord Gauranga first went through the road that led to the Ganges, while He danced. He came to His own bathing ghata and after dancing there for a long time, He went to Madhai's ghata. From there, Gaura Hari went to Barakona-ghata and then He went to Nagariya-ghata. From there, the Lord went to Simuliya through Ganganagara."

Now the point is, if one walks to the bank of the Ganges, Barakona-ghata and Nagariya-ghata are not very far. The Nagariya-ghata was situated near the main market in ancient Nadia. In addition, this market was situated on the Western side of Ballaladhlgi. There is no doubt that if the devotees search for Sri Mayapura, the birthplace of Mahaprabhu and His places of pastimes, after carefully considering all these topics, they will certainly find those places. The Vaisnavas who live in the cottages on the alluvial land of Kuliya do not endeavor to know anything in this regard. Hence, the visiting devotees face so much difficulty.(Visnupriya Palll Magazine)

23. What is the proof that the present municipal city of Navadvlpa was previously Koladvipa?

There are quite a few villages called Kuliya situated in different parts of Bengal. However, the village of Kuliya that we are discussing right now is a matchless place in the whole world; history has described this Kuliya with great respect. The name of this Kuliya is Sripata Kuliya. At this place, Srimad Gauranga Prabhu, who incarnated to purify the age of Kali, resided for seven days, punished a great offender named Gopala Capala, and thereby forgave the offenses of a teacher who lived at Sri Navadvlpa. Here, the Lord pardoned the offenses committed against the devotees by a learned Srimad-Bhagavatam reciter, Devananda Pandita, who was a resident of Mahesvara Visarada's mound. At this place, Sriman Mahaprabhu mercifully delivered Krsnananda, who was expert in tantras, from his offenses against the Vaisnavas and cured him of his disease. What better method can there be in determining the exact location of the holy place Kuliya, than discussing the literature composed by the learned scholars who were contemporaries of Mahaprabhu?

In a small village, three miles east of Kumarahatta, the Kuliya-patera-mela was set up a few years ago. Many people from Calcutta participate in the meld every year during January. For this reason when we speak of Kuliya in front of ordinary people, they think that Kuliya is the place where the meld is held. Actually, Kuliya, the place where the Lord forgave the offenses of Devananda is mentioned in Sri Caltanya-bhdgavata, Sri Caltanya-caritamrta, Sri Caltanya-mangala, Sri Cattanya-candrodaya-ndtaka, Sri Caitanya-carita-mahdkdvya, and in the commentary on Candrodaya by Premadasa Babaji. This Kuliya must be present within the thirty-two-mile circle of Sri Navadvlpa. Sri Caitanya-hhagavata Antya-khanda Chapter Three states: "As soon as the Lord, the crest jewel among the sannyasis came to Kuliya, a tumultuous sound vibrated on all directions. Only the Ganges divides Nadia and Kuliya. On hearing of the Lord's arrival, everyone came running. The people from Vacaspati's village were soon multiplied by millions. Soon after, Vacaspati also came there." Elsewhere in the same book is the description: "Sometimes, during His stay at Navadvlpa, Nityananda Prabhu went to Khalachada, Badagachi, and Dogachiya, and sometimes the Lord went to Kuliya, which is situated on the other side of the

Ganges."
Caltanya-caritamrta Madhya-lild Chapter One Text 153-154 describes:

kuliya-grame kalia devanandere prasada gopala-viprere ksamaila srivasaparadha pasandi nindaka asi' padila carane aparadha ksami' tare dila krsna-preme

"The Lord bestowed mercy on Devananda in the village of Kuliya. He also forgave the offenses of the brahmana Gopala, which he committed against Srivasa Pandita. When Gopala came and fell at the Lord's feet, the Lord forgave his offenses and bestowed upon him love of Krsna."

In his Caltanya-caritamrta, Sri Kaviraja Gosvami did not elaborate on Mahaprabhu's arrival at Kuliya. Therefore, to understand the exact location of Kuliya from his descriptions is difficult unless one is thoughtful. In Madhya-lild Chapter Sixteen, he wrote that the Lord went to Kumarahatta from the house of Raghava Pandita at Panihati and after giving darsana to Srivasa Pandita, He went to Kancanapalll. There He visited the houses of Sivananda Sena and Vasudeva Datta and then went to the house of Vacaspati. We will show later that Vacaspati's house is in Vidyanagara. To avoid the huge crowd, the Lord left the house of Vacaspati, went to the house of Madhava dasa in Kuliya, and stayed there for seven days. Then the Lord went to Santipura and from there to Ramakeli. In his description, Sri Kaviraja Gosvami has not given the proper order of the places; he wrote: "The Lord stayed at Santipura for ten days. This has been elaborately described by Vrndavana dasa Thakura. Therefore I am not describing this elaborately, because it would be redundant and the book would be voluminous." Thus, we can clearly understand that Kaviraja Gosvami has not described all the topics in the proper order. He fully depended on the description of Vrndavana dasa Thakura.
Sri Caltanya-mangala states:

ganga snana kari prabhu radadesa diya krame krame uttarila nagara kuliya purvasrama dekhivena sannyasera dharma navadvipa aila prabhu el tara marma mayera bacane punah gela navadvipa barakona ghata nija badira samipa

"After taking bath in the western side of the Ganges, the Lord gradually arrived at Kuliya. The duty of a sannyasi is to visit his birthplace after taking sannyasa. With this in mind and on the order of His mother, the Lord again went to Navadvlpa. He went through Barakona-ghata and arrived at His house."

From this description, we can clearly understand that the Kuliya village is situated within Navadvlpa-mandala and on the opposite side of the Ganges is Mayapura, where the Lord took birth. The Lord's house is situated near Barakona-ghata.Moreover, the village Satakuliya is also situated on the eastern side of the Ganges about seven or eight miles away from ancient Navadvlpa. This village is also not the place where the offenses where nullified; there is no hearsay that Satakuliya was ever a city or that influential people ever lived there. We have to accept therefore that Kuliya is a village situated on the western bank of the Ganges opposite Navadvlpa. Perhaps due to the changes of the Ganges flow, the major portion of Kuliya has been destroyed; still there is no doubt that some hearsay identify it.

We can see that the house of Vidya-vacaspati was not far from Kuliya, because as soon as Vacaspati heard that Mahaprabhu had arrived at the village of Kuliya, he reached there immediately and did not have to cross the Ganges. Therefore, we can understand that Kuliya and Vidyanagara are situated on the same side of the Ganges and are one or two miles apart. Now we should find out where Vidya-vacaspati's house is. Sri Caitanya-bhagavata says that Vidya-vacaspati was Sarvabhauma's brother. Sri Caitanya-bhagavata Madhya-khanda Chapter 21 states: "In this way, Lord Visvambhara constantly enjoyed His pastimes in the association of Nityananda Prabhu and Gadadhara. One day the Lord went out to visit the city accompanied by his devotees. Lord Visvambhara went to the mound of Mahesvara Visarada, the father of Sarvabhauma. At that place lived Devananda Pandita who was a most peaceful brahmana, desiring liberation."

From this description we can understand that Mahesvara Visarada was the father of Sarvabhauma and Vidya-vacaspati. Near the mound on which the house and school of Mahesvara Visarada stood was the house and Bhagavata school of Devananda Pandita. At that time, the Ganges flowed near Mahatpur or Matapur. From there she touched villages like Maugachi and Jannangar and went toward Gahganagara, keeping Visarada's mound on her western bank. From there she flowed southwest near Sri Mayapura and after keeping Kuliya on her western bank she flowed south.

Long before the advent of Sriman Mahaprabhu, the Ganges used to flow by the western side of Kuliya toward the south. During the time of Mahesvara Visarada, this flow of the Ganges dried up. Although that part of the river dried up, still

that piece of land is filled with water, kusa grass, and thorns even today. Since it was impossible to reside there during the rainy reason, a few learned brahmanas built a raised platform of mud, which they brought from the other side of Navadvipa. Thereafter they established a village on the mound and named it Vidyanagara. To go to Visarada's mound from ancient Navadvlpa, one had to walk by the bank of the Ganges via Gahganagara, Atapapur, and Deowan Bazar ghata. After crossing the ghata, one had to walk through thorny bushes to reach the mound. There is much evidence that Vidya-vacaspati's house was situated at Vidyanagara. To go to Visarada's mound from Navadvipa people had to walk through forests, bushes, water, and thorns, but this was not the case to get to Kuliya. To go to Kuliya from ancient Navadvlpa, one had to simply cross the Ganges. Although the village of Vidyanagara was previously known as "the mound of Visarada," still we assume that it became known as Vidyanagara because of the glories of Vidya-vacaspati.

Even today, there is a place called Kuliya-grama situated on the western bank of the Ganges. Some people call this place Kolera Ganja. Many parts of the village have been destroyed. Because of the change in the flow of the Ganges, the western part of ancient Navadvipa has merged with Kuliya. As a result, a major portion of Kuliya has merged with Navadvipa and become one. We have many more things to say regarding this change, which we will discuss later. There were two villages, Kuliya and Pahadapura, situated next to each other. There is no doubt that this village of Kuliya is the present-day Navadvipa, and we do not hesitate to declare Navadvipa is the ancient place of Kuliya, the place of Devananda Pandita, and the place where the Lord pardoned his offenses. (Sajjana-tosani 7/2)

24.When and where was the Visva-vaisnava Raja-sabha first esta blished?

What is the goal of this sabha?

The Visva-vaisnava Raja-sabha was established in Calcutta in 399 Sri Caitanya Era in April. The goal of the society is to improve the Vaisnava religion in various ways. The goal and rules of this society were written in a Visva-vaisnava brochure. Under the guidance of this sabha, various pictures of the pastimes of the Lord have been painted. A Vaisnava trust has also been established. Because of a lack of funds, we have yet to establish an assembly hall, a temple of Lord

Caitanya, and a printing press, but we have no doubt that soon Mahaprabhu will arrange for all these. (Sajjana-tosani 2/1)

25.When were the Visva-vaisnava Raja-sabha and the Vaisnava-sabha merged?

A centre for the Visva-vaisnava Raja-sabha has been constructed in Sarkar Lane, Kansaripara, and Calcutta. A huge conference for this sabha was held on the last Saturday in July, and the resolutions of the sabha were published in the daily newspaper after a few days. Under the care of the General Secretary, Sri Lai Mohan Dutta, the activities of the sabha went on smoothly. It was written that the Bharatvarsiya Hari Sadhana Samaj and the Vaisnava-sabha have merged with the Visva-vaisnava Raja-sabha. But as far as we know, the Vaisnava-sabha has not merged completely. Although the Vaisnava-sabha is very eager to benefit the sabha, it will not merge fully with the Visva-vaisnava Raja-sabha unless it approves of the activities of that sabha for some time. Moreover the Vaisnava-sabha has been established for one year and it will continue to maintain its separate identity until the Visva-vaisnava Raja-sabha is established. Because the goal and activities of both sabhas are the same, the Visva-vaisnava Raja-sabha will soon merge with its parent sabha, the Vaisnava-sabha.
(Sajjana-tosani 2/3)

34 Vedic Literature

1.Which are the principal sastras?

The eleven Upanisads: Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brhad-dranyaka, and Svetasvatara, which are the crest jewel of the Vedas, as well as the Brahma-sutra [Vedanta-sutra], which

consists of four chapters and sixteen divisions, are the principal sastras among all sastras.(Caitanya-caritamrta Adi 7/108)

2.Is the purpose of the Vedas to attain Brahman?

The Upanisads, the Brahma-sutra, and the Bhagavad-gita are pure devotional literature. According to necessity, discussions about karma, jnana, mukti, and Brahman are found at particular places, but in the conclusion, nothing other than pure devotional service has been instructed. (Bhagavad-gita introduction)

3.Are the Atharva-veda and Brhad-dranyaka Upanisad modern?

What is Jaimini's conclusion?

The Rg, Sama, and Yajur Vedas are the most widely respected. The Mundaka Upanisad states: tasmad rcah sama yajumsi, "The mantras of the Rg, Sama, and Yajur Vedas emanated from the Supreme Lord." It seems that all the ancient verses were compiled in these three Vedas. However, we cannot neglect the Atharva Veda or consider it modern. In the Brhad-aranyaka Upanisad (4.5.11) the following verse is found:

asya mahato bhutasya nisvasitam etad yad rg-vedo yajur-vedah sdma-vedo 'tharvdhgirasa itihdsah purdnam vidya upanisadah slokah sutrdnyanuvydkhydndnyasyai vaitdni sarvdni nisvasitani

"The Rg, Yajur, Sama, and Atharva Vedas, the Itihasas or histories, the Puranas, the Upanisads, the slokas or mantras chanted by the brahmanas, the sutras or Vedic statements, vidya or transcendental knowledge, and the explanations of the sutras and mantras are all emanations from the breathing of the great Personality of Godhead."

The Brhad-aranyaka cannot be considered modern, because it was composed before the writings of Vyasadeva. The above-mentioned verse describes that the

Itihasas and Puranas, which are both Vedic literature, contain ancient topics similar to those found in the Vedas.Jaimini Rsi presented arguments to establish that the Vedas are for the eternal benefit of the neophytes. Swanlike personalities should accept the purport of-swanlike Jaimini's teachings. The purport of his teachings is as follows: All truths discovered are related to the Supreme Lord and are therefore eternal.Those who describe the Vedic truths as temporary by citing the examples of kikata (low-class residents of the province of Gaya, Bihar, mentioned in the Rg Veda 3.53.14), naicasaka (low-class persons, mentioned in the same verse), and pramahgada (low-class sons of money lenders, also mentioned in the same verse) are not aspiring to understand the truth. This is Jaimini's conclusion.(Sri Krsna-samhita introduction)

4. What have the acaryas accepted as Vedic literature?

The acharyas have accepted the following as Vedic literature: eleven Upanisads (Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brhad-aranyaka, and Svetasvatara), which are full of spiritual knowledge; a few tdpanls (such as Gopdla-tdpani and Nrsimha-tdpani), which help one to worship the Lord; and the four Vedas (Rg, Sama, Yajur, and Atharva), which are divided into brahmanas and mahgalas. Since these scriptures have been received through disciplic succession, they are authentic Vedic literature.
(Jaiva Dharma Chapter 13)

35
Vedanta Sutra

What is the characteristic of vedanta-sutra?

Greatly learned scholars, who have appeared in India just like the stars and illuminated the entire world, have praised the Brahma-sutra profusely. The

acaryas of the jnani community headed by Srimat Sankaracarya and the acaryas of the devotee community headed by Srimat Ramanujacarya have established their respective philosophy based on the Brahma-sutra. what to speak of this,any community which has not composed a comentry on the Brhama sutra is not highly regarded in India. The defination of the Brhma sutra is as follows;"Although the statements of the Upanisads conisist of all knoweledge,they are incomprehensible." To understand the meaning of one statement in relation to another statement is difficult. For a student to understand truth by studying the Upanisads is extremely hard. One can never understand the actual meaning of the Upanisads without the guidance of abona fide spiritual master. The Upanisads are the head of Vedic literature. They consist of knoweldge regarding the soul and the duty of the living entities.

One cannot become successful in human life if one does not realize the meaning of the Upanisads. After contemplating on this point, Lord Vyasadeva wrote the Brahma-sutra by dividing the statements of the Upanisads. The Brahma-sutra is not simply a philosophy like Sarikhya, Patanjala, Nyaya, Vaisesika, and Purva-mimamsa, but it is spiritual literature that properly establishes the purport of the Upanisads, which are the head of the Vedas. Hence, everyone worships it. Those who desire to accumulate spiritual knowledge should study Brahma-sutra and not labor hard to study other scriptures. It is not easy for a person to understand the true meaning of the Brahma-sutra. It is not that simply by studying the sutras one will understand the meaning.Without the help of the commentary on the sutras, the meaning cannot be understood. Therefore, one will achieve spiritual knowledge if one learns the meaning of the sutras from a bona fide spiritual master. Now the difficult question is where can we get a proper commentary on the sutras or where can we find a bona fide spiritual master who is expert in explaining the meaning of the sutras.

The commentary on Brahma-sutra written by the sage Baudhayana is almost extinct. With utmost care, Sri Ramanuja Svami collected that commentary from Sarada-pltha and thereafter wrote his own commentary on Brahma-sutra known as Sri-bhasya. This description is found in a Sanskrit book, Prapanndmrta. Sarada-pltha was the place of Sri Sankaracarya. There is no doubt that Sarikara Svami kept the commentary of Baudhayana with great care in his matha. Sarikara Svami, the direct incarnation of Rudra, composed the Sariraka-bhasya on Brahma-sutra to carry out his own work. It is said that to spread his own commentary Sankaracarya hid the commentary of Baudhayana.{Sajjana-tosani 8/1)

2. Which is the genuine commentary on Brahma-sutra?

What is the main reason behind Sankaracarya 's hiding the Srimad-Bhagavatam and the commentary of Baudhayana?

Vedavyasa is the compiler of the Brahma-sutra. After composing the sutras, he thought, "The purpose for which I composed these sutras, by extracting the meaning of the Upanisads, has not become successful. Unless I personally compose a commentary, the sutras will not be understood." When he was contemplating in this way, Narada Muni appeared and instructed him to compose a commentary. Thus, Vyasadeva wrote a commentary on Brahma-sutra called the Srimad-Bhagavatam. These events are described in many Puranas.

Although Srimad-Bhdgavata-mahdpurdna is the genuine commentary of Brahma-sutra, still by the order of his spiritual master, the great sage Baudhayana compiled a commentary on Brahma-sutra. Therefore, there were two commentaries on the Brahma-sutra available in the world. To carry on with his work in following the order of the Lord, Sri Sahkara Svami wrote a commentary on Brahma-sutra called Mayavdda-bhdsya and tried his best to conceal both the commentaries as explained above. {Sajjana-tosani 8/1)

3. How many divisions does the Brahma-sutra have and what do they establish?

The Brahma-sutra is divided into four chapters. Each chapter is further divided into four parts. The first chapter of Brahma-sutra describes that all the Vedas are in perfect harmony with the Supreme Brahman, the second chapter describes that the scriptures do not contradict each other, the third chapter describes the process for attaining Brahman, and fourth chapter describes that attaining Brahman is the ultimate goal of life.Living entities who are faithful, peaceful, pure-hearted, self-controlled, free from material desires, and greedy to associate with saintly persons are qualified to study this scripture. This scripture gives knowledge, and that knowledge is about the Supreme Brahman; therefore, this scripture and the

Supreme Brahman are related to each other. This scripture establishes that Sri Krsna is the Supreme Personality of Godhead; He is pure, eternal, flawless, and full of bliss, knowledge, unlimited qualities, and inconceivable potencies. The goal of this scripture is to remove the unlimited faults of the living entities and help them meet the Supreme Lord.

There are five branches of knowledge in this scripture: visaya, samsaya, purva-paksa, siddhdnta or sangati, and nydya. Nydya is a particular portion of each chapter, visaya are statements for consideration, samsaya discuss doubts, purva-paksa discusses opposing arguments, and siddhdnta is the authentic conclusion. (Sajjana-tosani 8/1)

4. What philosophical conclusions have the acharyas preached based on the Brahma-sutra?

The statements of the Upanisads are called Vedanta. To properly explain the Vedanta, Sri Vedavyasa divided it into four chapters and composed sutras called the Brahma-sutra or the Vedanta-sutra. The Vedanta-sutra has been widely respected by the intellectual people of the world. The simple conclusion is that the instructions found in the Vedanta-sutra are the true purport of the Vedas. Different acharyas have extracted different conclusions from the Vedanta-sutra, which nourish their own philosophies.Sri Sarikaracarya preached the philosophy of vivarta-vdda from these sutras. He said that Brahman becomes transformed and is no longer Brahman, and so the philosophy oiparinama-vdda [the theory of transformation] is not proper, but the philosophy of vivarta-vdda is certainly proper. Another name of vivarta-vdda is Mayavada. He gathered necessary Vedic mantras and nourished his philosophy of vivarta-vdda. From this, it appears that the philosophy of parinama-vdda was current a long time ago. By establishing the philosophy of vivarta-vdda, Sri Sarikara suppressed the philosophy of parinama-vada.

Vivarta-vada is a theory; not being satisfied with this theory, Sriman Madhvacarya established dvaita-vdda with the support of Vedic mantras. In the same way, with the support of Vedic mantras. Srimad Ramanujacarya established the philosophy of visistddvaita-vdda, Sri Nimbadityacarya established the philosophy of dvaitddvaita-vdda, and Sri Visnu SvamI established the

philosophy of suddhddvaita-vada.The Mayavada philosophy preached by Sri Sarikaracarya is totally opposed to the science of devotional service. In spite of establishing and propagating separate philosophies, the conclusions of the four Vaisnava acharyas are in accordance with devotional service. Sriman Mahaprabhu extracted the conclusion of all Vedic statements while respecting the philosophies of the four Vaisnava acharyas and taught that philosophy to His followers. The name of His philosophy is acintya-bheddbheda-tattva. Even though He accepted the sampradaya of Sriman Madhvacarya, He only accepted the essence of Madhavacarya's philosophy.(Jaiva Dharma Chapter 18)

5. Is Vedanta, impersonal knowledge?

In all respects Vedanta is philosophy that aims at devotional service to the Lord. (Tattva-viveka)

6 . How did the commentaries on Vedanta develop and who discovered the science of madhurya-rasa?

After collecting Baudhayana's commentary on the Vedanta-sutra, Sri Ramanuja, who was an incarnation of Sarikarsana, wrote his own commentary on Vedanta-sutra known as Sri-bhdsya. The science of madhurya-rasa was not revealed in that commentary, and therefore Srimad Govindadeva ordered Sri Baladeva Vidyabhusana to reveal that science for the inquisitive devotees. At a place near Jaipur, Baladeva Vidyabhusana, a surrendered devotee of Sri Caitanyadeva, engaged in studying Vedic literature and wrote a commentary on the Brahma-sutra known as Govinda-bhdsya .
(Sajjana-tosani 8/1)

7. Do the Vaisnavas need to study Govinda-bhasya?

Many people think "I am a Vaisnava," but one should study Sri Govinda-bhdsya to know exactly what one must do and understand to become a Vaisnava. For the Vaisnavas, this Govinda-bhdsya is invaluable treasure.(Sajjana-tosani 8/1)

36 Revealed Scripture

1.If everyone has a right to study the Puranas, are they not inferior to the Vedas?

Just as everyone has a right to chant the holy names of Krsna, the essence of all Vedic literature, everyone has a right to study the Puranas and histories, which are as good as the Vedas. The same Vyasadeva who divided the Vedas compiled the Puranas and histories; therefore, the glories of the Puranas and histories are equal to the Vedas.{Sajjana-tosani 11/10)

2.What is the purport of Bhagavad-gita?

Why was devotional service kept in the middle of the book?

Bhagavad-gita consists of eighteen chapters. Among them, the first six chapters deal with karma, the second six deal with bhakti, and the last six deal with jnana. The supremacy of devotional service has been established in this book. Devotional service is most confidential, but it is the life of jnana and karma. Since it awards one the goal of life, devotional service has been placed in the middle six chapters. {Bhagavad-gita introduction)

3.According to Bhagavad-gita, what is the ultimate goal of the living entities?

Bhagavad-gita instructs that the ultimate goal for the living entities is pure devotional service alone. Surrendering to the Supreme Lord, the most confidential instruction, is found in the concluding verses of Bhagavad-gita, beginning with sarva-dharmdn parityajya. (Bhagavad-gita introduction)

4.Does Bhagavad-gita recommend fighting?

. Arjuna's fighting is an example of attachment to one's occupational duties. Fighting is not the conclusion of Bhagavad-gita.
(Bhagavad-gita introduction)

5.What is the confidential meaning of Bhagavad-gita?

The confidential purport of Bhagavad-gita is that according to a person's nature his qualification is determined. He should only engage in activities that are necessary to maintain his livelihood and that are prescribed according to his qualification, and he should search after the Absolute Truth. His perfection lies in doing so.(Bhagavad-gita introduction)

6.What is devotional literature?

Srimad-Bhagavatam is devotional literature. (Sajjana-tosani 11/10)

7.By studying which literature can one achieve auspiciousness?

One should study all the Vedas, smrtis, purdnas, pancardtras, and conclusive writings of the mahajanas wherein the topics of pure devotional service are instructed and discussed. By studying literature containing other opinions, one simply learns useless arguments.
(Sajjana-tosani 11/6)

8.Which scripture is the essence of all scriptures?

Srimad Bhagavad-gita is the essence of all scriptures. For one who has not received the nectarean instructions of Bhagavad-gita, studying other scriptures is like an ass carrying a big burden. (Sajjana-tosani 12/2)

9.Which scripture reveals the true meaning of the Vedas?

The Puranas reveal the true meaning of the Vedas. The Vaisnava community believes that the Absolute Truth, which is ascertained in Vedic literature like the Upanisads, is explained in the Puranas in simple language by personalities like Parasara Muni and Vedavyasa.
(Tattva-sutra 2)

10.Where can one find the real purport of the Vedas?

The meanings of the Vedic statements are extremely confidential. To help the people of the world understand the purport of the Vedic statements, the great sages have put those purports in the Puranas.(Caitanya-caritamrta Madhya 6/143 to 148)

11.What is the difference between Sat-kriya-sdra-dipika and the smrti composed by the karmis?

To protect the constitutional duties of the devotees, Srimad Gopala Bhatta Gosvami composed the book Sat-kriya-sdra-dipikd. According to Vedic injunctions, Aniruddha Bhatta, Bhlma Bhatta, and Srimad Govindananda Bhatta wrote separate smrtis for the karmis. Sri Narayana Bhatta also wrote a book about the injunctions of the smrtis for the karmis, and Sri Bhavadeva Bhatta wrote a similar book for persons who are fond of Vedic rituals. The Sat-kriya-sdra-dipikd was composed from authentic statements of the Vedas, Puranas, and dharma-sastras, headed by the Manu-samhitd. After carefully considering the subject of nama-aparddha, and rejecting the process of worshiping the forefathers and the demigods, Srimad Gopala Bhatta Gosvami wrote Sat-kriya-sara-dlpika for the benefit of the devotees of Govinda who are either outcastes or situated on the platform of varnasrama. (Sat-kriya-sara-dipika translation)

37 Mahajanas

1.Why are the books written by the mahajanas honorable?

The pure devotees know that the books written by the mahajanas are beehives. The newer the beehives, the more the rasas are awakened.
(Sajjana-tosani 10/5)

2.Did the mahajanas compose books using imagination born of mental speculation?

vakyanam jada-janyatvan na sakta me sarasvati varnane vimalananda vilasasya cid-atmanah

"To describe the pure ecstatic pastimes of the living entities is beyond my power of speech, because the words I would use in such descriptions are products of the material world."

tathapi sarajuta vrtya samadhim avalambya vai varnita bhagavad varta maya bodhya samadhina

"Although I am unable to clearly describe the Lord by words, samadhi, and the process of sdrajut, I have described the topics of the Lord to the best of my ability."

If one simply takes the insignificant literal meanings of the words, one will not properly realize the described subject. I therefore request the reader to try to realize the truth through samadhi. One should try to understand subtle points from gross statements, as in Arundhatl-nydya [when one points out a faint star with the help of a bright star]. The process of argument is useless, because it cannot lead one to the Absolute Truth. The subtle process of directly perceiving the soul is called samadhi. I have given these descriptions based on this process. The reader should also follow this process to realize the truth.(Sri Krsna-sarhhitd 1/32-33)

3.Why are the nectarean instructions of Sri Caitanya, the essence of all scriptures?

By careful analysis, one will find that the nectarean instructions of Sri Caitanya are the essence of all scriptures. The essence of the unfathomable truth that has been discovered in the Rg, Sdma, Yajur, and Atharva Vedas and in the Vedanta-sutra is available in the nectarean teachings of Sri Caitanya. The beneficial instructions that are found in the eighteen Puranas, twenty dharma-sastras, Rdmdyana, Mahabharata, sad-darsana, and tantra-sastras are truly found in the nectarean teachings of Sri Caitanya. Anything essential that is found in the religious teachings in foreign countries and in the religious teachings in our own country is available in Sri Caitanya-siksamrta. Whatever is not found in Indian

or foreign literature is found in this most relishable book. (Sri Caitanya-siksamrta introduction)

4.By whose inspiration did Sri Bhaktivinoda Thakura compile the book Sri Bhdgavatdrka-marici-mala?

I offer my respectful obeisances unto Svarupa Damodara, who was an associate of Gauranga. By his mercy I am compiling this book.
(Mahgaldcarana of Sri Bhdgavatdrka-marici-mald)

5.What was Sri Mahaprabhu's order regarding the compilation of Sri Bhdgavatarka-marici-mala?

When I was preparing to write this book, Svarupa Damodara appeared in my heart and told me, "By the order of Mahaprabhu, arrange Srimad-Bhagavatam slokas in gradual sequence to show sambandha, abhidheya, and prayojana. By the mercy of the Lord, the Vaisnavas will daily read this book, which consists of verses from Srimad-Bhagavatam." Thereafter, Svarupa Damodara explained to me the purport of the verse beginning janmddy asya. He also disclosed the process for explaining the meaning in terms of Gaudiya philosophy. By his inspiration, this fallen servant, Bhaktivinoda, wrote this book. Without duplicity I fall down at the feet of both the speakers and the listeners and beg their mercy.
(Sri Bhdgavatdrka-marici-mald conclusion)

6.What is the result of relishing Sri Bhdgavatdrka-marici-mala?

In conclusion, with great humility the compiler says: "The garland of verses from Srimad-Bhagavatam sewn by Bhaktivinoda Thakura, who is always absorbed in ecstatic love for Sri Gaura and Gadadhara, is now complete. Those

devotees who blissfully relish this book daily will certainly obtain the mercy of Sri Radha-Madhava. Sri Radha-Madhava have appeared in Sri Navadvipa in Gauda-mandala along with Their abode Vraja, as Sri Gadadhara-Gauranga, and They have performed Their eternal pastimes in a different manner.

"O mind, your duration of life is short and whatever time is left is full of obstacles. Therefore O brother, keep on drinking the nectar of Srimad-Bhagavatam with special care." (Sri Bhagavatarka-marici-mala Verses 1-3 conclusion)

7.How did the book Sri Krsna-samhita appear?

sri krsna-tattva-nirdese krpa yasya prayojanam
vande tam jnanadam krsnam caitanyam rasa-vigraham

"I offer my respectful obeisances unto Sri Krsna Caitanya, who is full of transcendental mellows and the giver of spiritual knowledge. Without His mercy, no one can understand the truth of Krsna."

samudra-sosanam renor yatha na ghatate kvacit
tatha me tattva-nirdeso mudhasya ksudra-cetasah

"Just as a particle of dust cannot absorb the ocean, foolish people like me have extreme difficulty in understanding the truth."

kintu me hrdaye ko 'pi purusah syamasundarah
sphuran samadisat karyam etat tattva-nirupanam

"Although a living entity can never understand the truth with his small intelligence, a blackish Personality with a form of pure consciousness has appeared in my heart and engaged me in the work of establishing the truth. For this reason I have boldly taken up this work."
(Sri Krsna-sarhhitd 1/1-3)

8. Is there a commentary on Bhagavad-gita based on the conclusion of acintya-bhedabheda philosophy?

Unfortunately, the commentaries and Bengali translations of Srimad Bhagavad-gita that have been published to date are mostly composed by monists. Commentaries or translations based on pure devotional service are rarely published. The commentaries of Sankaracarya and Anandagiri are full of monistic conclusions. Sridhara Svaml's commentary is not based on the philosophy of monism, but it has a scent of the sectarian philosophy of suddhddvaita-vada. Sri Madhusudana Sarasvati's commentary is full of statements nourishing devotional service, but the conclusion is not beneficial. Sri Ramanuja Svaml's commentary is fully based on devotional service, but unless a commentary on Bhagavad-gita that is full of the teachings of Sri Gauranga Mahaprabhu's acintya-bhedabheda philosophy is published in our country, the happiness of those who relish pure devotional service does not increase.

We have therefore carefully published the Bhagavad-gita with the Bengali translation called Rasika-rahjana according to the commentary written by Sri Visvanatha CakravartI Thakura. He was a follower of Sri Gauranga, a great teacher, and the crest jewel among all devotees. Sri Baladeva Vidyabhusana also wrote a commentary on Bhagavad-gita based on the teachings of Sriman Mahaprabhu. Although Baladeva's commentary is philosophical, CakravartI Mahasaya's commentary is not only philosophical, but also full of the mellows of love of God. Particularly, CakravartI Mahasaya's commentary on Srimad-Bhagavatam is particularly well known and respected. CakravartI Mahasaya's philosophy is simple and.his Sanskrit language is sublime.
(Bhagavad-gita translation)

9. What is the purpose of and inspiration behind composing the Vidvad-ranjana commentary on Srimad Bhagavad-gita?

Sri Baladeva Vidyabhusana wrote a commentary on Bhagavad-gita and removed the cloud of Mayavada, which covered the moonlike nectarean truth of Bhagavad-gita. By the mercy of the Panca-tattva, he wrote his commentary and

made everyone happy. According to his commentary, I, the most insignificant Bhaktivinoda, wrote a nectarean commentary on Bhagavad-gita. After offering my respectful obeisances at the feet of the pure devotees, I wrote and named this commentary Vidvad-rahjana. Sri Advaita Prabhu is an authority on Bhagavad-gita, so I offer my respectful obeisances unto Him. May He place His lotus feet on the head of this servant and fulfill my desire by empowering me. Out of compassion for the living entities of the world, Sri Advaita Prabhu brought Gaura Hari here and taught everyone the essence of Bhagavad-gita. There is no doubt that if I receive Sri Advaita Prabhu's mercy, I will cross beyond the ocean of spiritual truth. O Sri Gaura! O Nityananda! O Advaita, the abode of love of God! O Laksmi! O Visnupriya! O Gadhadara! O Jahnava! O Vamsivadanananda! O Rupa! O Sanatana! O Svarupa! O Ramananda! O Srivasa! O Sridhara! I am most poor and fallen; therefore, by your mercy alone this foolish person can achieve perfection. Please destroy all obstacles, reveal all truths to me, and give me the strength to write this commentary.
{Mangalacarana of Vidvad-ranjana-bhasya)

10. What is the purpose of and introduction to the Prakasini commentary on Brahma-samhita?

After carefully collecting many jewels of conclusions, Brahma offered prayers to Lord Krsna. Those conclusive prayers were included in the fifth chapter of the book Sri Brahma-samhita for the benefit of human beings. While traveling throughout South India, Sri Gauranga, the ocean of mercy and the only friend of the living entities in this age of Kali, discovered the treasure Brahma-samhita to deliver the people of Gauda-desa. After considering various scriptures, Sri Jiva Gosvami Prabhu wrote a commentary on this book. Out of compassion, he presented it to the devotees of Bengal. My spiritual master, Sri Bipin Bihari, ordered me to write according to Sri Jiva Gosvami's commentary and to add more. Thus, this poor servant wrote a commentary with great pleasure. If the devotees study this commentary with pure intelligence, carefully considering the difference between matter and spirit, then this servant will be satisfied, his desire will be fulfilled, and pure devotional service will be propagated.

0 Rupa! O Jiva and Sanatana! You are the life and the wealth of the devotees and your mercy is as great as the ocean.Please give me strength so that I can

understand the confidential purport of Sri Jiva Gosvami's commentary for I am the most foolish person. The words of Sri Jiva are as beautiful as the buds; I have simply tried to help them blossom.Offering my respectful obeisances to my spiritual master and to Krsna, I wrote this commentary for the pleasure of the pure devotees.{Mahgaldcarana of Brahma-samhita Prakasini)

11.What is the aim and who is the author of the Prakasini commentary?

jivabhayaprada vrttir jlvasaya prakasini
krta bhaktivinodena surabhi kuhjavasina

"This prakdsini commentary presented by Sri Bhaktivinoda, who lives at Surabhi-kunja, is meant to award fearlessness and the goal of life to the living entities."

12.What is the purpose of writing Amrta-pravdha-bhasya on Caitanya-caritamrta?

I offer my humble obeisances unto the lotus feet of Sri Caitanya, Sri Nityananda, Sri Advaita (the storekeeper of love of God), Haridasa, Svarupa Gosai, Sri Varhslvadanananda, Sarvabhauma Bhattacarya, Ramananda Raya, Sri Rupa, Sri Sanatana, Sri Jiva, Gopala Bhatta, Raghunatha dasa, Raghunatha Bhatta, Sivananda, Kavi-karnapura, Narottama, Srlnivasa, Ramacandra, Krsnadasa, Baladeva Vidyabhusana and Visvanatha Cakravarti. By the mercy of these great devotees of the Lord, I wrote an elaborate commentary called Amrta-pravaha-bhasya on Sri Caitanya-caritamrta for the devotees to study. The descriptions of Sri Gaura are just like the ocean of nectar. Out of compassion, Krsnadasa Kaviraja, who is floating in the nectar, has delivered that flow of nectar. The Vaisnavas want to sooth their lives by drinking the nectarean descriptions in his book. The devotees ordered me, who has nothing to give materially, to write a commentary on Sri Caitanya-caritamrta. Taking the orders of the devotees on my head, I carefully composed this commentary and offered it to the devotees for

their pleasure. (Mahgaldcarana of Amrta-pravaha-bhasya)

13.By whose mercy did Sri Bhaktivinoda Thakura compose the book Tattva-viveka?

jayati saccidananda rasanubhava vigrah
procyate saccidananda nubhutir yat prasadatah

"May Sri Krsna Caitanya become glorious. He is the personification of sac-cid-dnanda-rasa, and by His mercy, this book called Sac-cid-dnanddnubhuti has been composed."(Tattva-viveka 1/1)

14.What is the Mahgaldcarana of the book Tattva-sutra"!

pranamya krsna caitanyam bharadvaja sanatanam
tattva sutram sa vyakhyanam bhasayam vivrtam maya

The author of Tattva-sutra, Srila Bhaktivinoda Thakura said, "I offer my humble obeisances to the Primeval Lord, Sri Krsna Caitanya, by whose mercy I am writing a Bengali commentary on the book Tattva-sutra." (Mahgaldcarana of Tattva-sutra)

15.What is the introduction of the book Vyasasutradhikaranamala ?

nityam cinma kunja vrndasubhage vrndavane sangatam radha krsna iti

dvayam rasamayam brahmaviraste param tadbhavapti makaranda pana

tarala ca iti ali asti aham kedarabhidha utsukah prabhuvaram yache nibadhanjalih

"With folded hands and intense eagerness, I, Sri Kedarnatha Dutta, pray at the lotus feet of Sri Radha Krsna, who enjoy eternal transcendental pastimes within the divine groves of Vrndavana, and who are the Supreme Absolute Truth, to allow me to drink the nectar emanating from Their lotus feet." (Vydsasutrddhikaranamdla introduction)

16.Who wrote the commentary Beddrkadidhiti, and where was it written?

vedarkadidhitir ayam bhajana pradipah gauranga bhaktaprada bhaktivinodena sri godruma dvijapatescarana prasadat prajvalitah surabhi kunjavanantardle
"By the mercy of the Lord of Godruma and the brahmana s, I, Sri Bhaktivinoda Thakura, sitting in a forest called Surabhi-kunja, write a commentary called Veddrkadidhiti for the pleasure of the devotees of Lord Gauraiiga." (Veddrkadidhiti)

17.What is the Mangalacarana of the book Amnayasutra?

After offering obeisances to Sri Krsna Caitanyacandra, the original acarya in the world, a person named Bhaktivinoda composed one hundred and thirty sutras, by the mercy of the Vaisnavas. Following the eight kinds of pramdnas (evidences) and six kinds of signs required to understand the Vedic statement and accepting the direct meaning of Vedic statements, he has composed these sutras, on the order of the great Vaisnavas. May all the Vaisnavas who have taken shelter of the lotus feet of Sri Caitanya read this book.
{Mangalacarana of Amnaya-sutra)

18.Which mahdjana composed the book Amnaya-sutra and when was it composed?

caitanyam devasya catuh satabde netradhike bhaktivinodakena
amnayamala prabhu bhakta kanthe gaude pradatta harijannaghasre

"Four hundred and two years after the appearance of Lord Sri Caitanyadeva, Sri Bhaktivinoda Thakura composed this garland of amnaya-sutra and offered it to

the devotees of the Lord." {Amnaya-sutra conclusion)

19.Sri Caitanyopanisad-bhasya is a commentary on Sri Caitanya-carandmrtam. What is the Mangalacarana of this commentary?

pancatattvamrtam natva caitanya rasa vigraha
caitanyopanisad bhasyam karomi atma visuddhye

"After offering my obeisances to the most blissful Personality, Sri Caitanya, who is nondifferent from the Panca-tattva, T write this commentary on Sri Caitanya Upanisad for my own purification." {Mangalacarana of Caitanya-carandmrtam commentary)

20.Who has been glorified in the Mangalacarana verse of the book Sri Caitanya-siksamrta?

Sri Krsna Caitanya is the giver of devotional service to Krsna, in which all erroneous, incomplete, and contradictory conclusions are merged. After offering my respectful obeisances unto Him, I prepare to write the book Sri Caitanya-siksamrta.
{Mangalacarana of Sri Caitanya-siksamrta 111)

21.Is the sweetness of the writing of the mahajanas extraordinary?

No writing is sweeter than the writing of the mahajanas. Oh! Which book is more instructive on rasa than Bhakti-rasdmrta-sindhul All glories to Sri Rupa Gosvami! All glories to Sri Sanatana Gosvami! We do not find any composition sweeter than theirs. O readers, every day please relish the essence of Sri Brahma-samhita, Sri Krsna-karnamrta, and Sri Bhdgavatdmrta.

{Sajjana-tosani 10/5)

22.Why is Sri Mahabharata widely respected by the Aryans?

What is the special feature of Baladeva Vidyabhusana's commentary on Visnu-sahasra-nama?

If the sages put all Vedic literature in one side of the weighing scale and Sri Mahabharata on the other side, the Mahabharata will be heavier. We can therefore understand that the Aryans find no book as worshipable as the Mahabharata. Two precious jewels are within the Mahabharata. One of them is Srimad Bhagavad-gita and the other is Sri Visnu-sahasranama. If the acaryas of the authorized sampradayas cannot support their doctrine from these two books, they cannot establish their sampradaya as authentic. Therefore acaryas such as Sri Sankaracarya have written commentaries on the Vedas, Vedanta-sutra, Gita, and Sahasranama and thus propagated them. In the line instructed by Sriman Mahaprabhu, Sri Baladeva Vidyabhusana Prabhu is the vedantacarya. Therefore I am publishing his commentary on Visnu-sahasranama.
(An article written in 400 Caitanya Era about Sri Visnu-sahasranama)

23. Is Srimat Cakravarti's verse on the teachings of Sri Caitanya about bhajana or truth?

Srimat CakravartI Thakura has revealed Sriman Mahaprabhu's teachings regarding bhajana in his own sloka. But he has not included all the Lord's teachings regarding the Absolute Truth in that sloka. He did not mention various subject matters such as the living entities, the material world, the energies of the Lord, and regulative devotional service. Regarding truth, this sloka is incomplete.

If ofte wants to enumerate the complete teachings of the Lord, one must follow the description given in the six Sandarbhas. The nine separate truths are Krsna, the energy of Krsna, the pastimes of Krsna, the science of the Absolute Truth, the two kinds of living entities (eternally conditioned and eternally liberated), the

illusory external energy, the process of sadhana and the ultimate goal of life. These nine truths are prameya, knowledge of an object. The perfect Vedic literature, Srimad-Bhagavatam, and the revealed scriptures are the pramana, evidence. An idea that is without these ten conclusions cannot be accepted by the Vaisnavas as complete.(Sajjana-tosani 4/3)

24. When was the book Jaiva Dharma composed and who is qualified to study it?

On the strength of the mercy of guru, Krsna, and the Vaisnavas, the poor Bhaktivinoda carefully wrote the book Jaiva Dharma in Bengali. This book was completed on the full-moon day in the month of Magha (Jan-Feb) in 410 Caitanya Era at Surabhi-kuhja, Godrurha, Navadvlpa, near the Ganges. Anyone who desires to attain the lotus feet of Gauranga, the deliverer of Kali-yuga, should faithfully read this book. Anyone who does not have a tinge of faith in the feet of Gauranga must not read this book. Those who search after liberation by cultivation of dry knowledge can never achieve Krsna. But the Vraja pastimes of Krsna certainly manifest in the hearts of faithful persons.(Jaiva Dharma Chapter 24)

38 Srimad-Bhagavatam

1. What is the mystery of the four original verses of Srimad-Bhagavatam?

According to which original principle was Sri Krsna-samhita written?

Om tat sat satyam pararh dhimahi

The mystery behind four original Bhagavatam verses:

jnanam parama-guhyarh me—Knowledge about Me as described in the scriptures is very confidential:— Direct perception of the Absolute Truth.

yad vijnana-samanvitam—It has to be realized:— Indirect perception of the Absolute Truth.

sarahasyam—With devotional service:— The activities of the living entities and the Supreme Lord, known as the science of love.

tad-angam ca—The necessary paraphernalia for that process:— The confidential science of devotional service.
grhana gaditam maya—You may take it up carefully.

yavan aham—I Myself in My eternal form
yatha-bhavo—My transcendental existence.
yad-rupa-guna-karmakah—My color, qualities, and activities.
tathaiva tattva-vijnanam—By factual realization.
astu te mad-anugrahat—Let it be awakened within you out of My causeless mercy.
(Sri Krsna-samhita First Edition 1880)

2. How has Sri Bhaktivinoda Thakura translated the four original verses of Srimad-Bhagavatam?

aham evasam evagre nanyad yat sad-asat param
pascad aham yad etac ca   yo 'vasisyeta so 'smy aham

(1) O Brahma! I, the Personality of Godhead, was existing before creation, when there was nothing but Myself. There was no material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

rte 'rtham yat pratiyeta na pratlyeta catmani
tad vidyad atmano mayam yathabhaso yatha tamah

(2)O Brahma! That which appears to be of value, but has no relation to Me, has no reality. Know that it is My illusory energy, a reflection, which appears in darkness.
(For detailed explanation of the above two verses, please refer to Sri Krsna-

samhita Chapters One and Two.)

yatha mahanti bhutani bhutesuccavacesv anu
pravistany apravistani tatha tesu na tesy aham

(3) O Brahma! Please know that the universal elements enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.
(For detailed explanation of this verse please refer to Sri Krsna-samhita Chapters Three, Four, Five, Six, and Nine)

etavad eva jijnasyam tattva-jijnasunatmanah
anvaya-vyatirekabhyam   yat syat sarvatra sarvada

(4)A person searching after the Supreme Absolute Truth,the Personality of Godhead, must certainly search in all circumstances, in all space and time, and both directly and indirectly.
(For detailed explanation of this verse please refer to Sri Krsna-samhita Chapters Seven, Eight, and Ten.) (Sri Krsna-samhita First Edition 1880)

3. Is Srimad-Bhagavatam a man-written, modern book?

Srimad-Bhagavatam is not a recent book. It is eternal and ancient like the Vedas. Respected Srldhara Svami has confirmed the eternality of the Bhagavatam by using the words tdrahkurah sajjanih. Srimad-Bhagavatam has been accepted as the supreme fruit of the Vedic desire tree.

nigama-kalpa-taror galitam phalam suka-mukhad amrta-drava-sarhyutam
pibata bhagavatam rasam alayarh muhur aho rasika bhuvi bhavukah

"O expert and thoughtful men, relish Srimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls." (Bhag. 1.1.3)

From pranava (om) came Gayatri, from Gayatri came the Vedas, from the Vedas came the Brahma-sutra, and from the Brahma-sutra came Srimad-Bhagavatam, which is known as Paramahamsa-samhitd. Srimad-Bhagavatam, which has brightly risen like a sac-cid-ananda sun after being reflected through the samadhi of the author, consists of inconceivable topics related to the Supreme Truth. Those who have eyes should see, those who have ears should hear, and those who have minds should meditate on the topics of Srimad-Bhagavatam. People infected by the blindness of prejudice are deprived of the sweet taste of Srimad-Bhagavatam.
(Sri Krsna-samhita introduction)

4.What is the true statement and commentary on Vedanta?

Srimad-Bhagavatam, composed by Vyasadeva, is the only commentary on Vedanta-sutra. All the conclusions of Srimad-Bhagavatam are the true conclusions of Vedanta. Sriman Mahaprabhu said that when the author himself writes the commentary the true meaning is derived. Therefore the commentary Srimad-Bhagavatam should be accepted by everyone as the statements of Vedanta.
(Sajjana-tosani 2/6)

5.What kind of writing is Srimad-Bhagavatam?

The Bhagavata does not allow its followers to ask anything from God except eternal love for Him.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

6.By whose character the identification of Srimad Bhagavatam is illustrated?

When we were in the college, reading philosophical works of the West, and exchanging thoughts with the thinkers of the day, we had a real hatred toward the Bhagavat. The great work looked like a collection of wicked and stupid ideas,scarcely adapted to the nineteenth century, and we hated to hear any arguments in its favor. Then, the volumes of Channing, Parker, Emerson, and Newman had more weight than all the Vaisnava books. Greedily we poured over the various commentaries of the Bible and of the labors of the Tattva Bodhini Sabha, which contained extracts from the Upanisads and the Vedanta, but no work of the Vaisnavas had any favor with us.

When we advanced in age and our religious sentiment developed, we turned to our own belief and prayed, as Jesus prayed in the garden. Accidentally, we came across a book about the great Caitanya and on reading it with some attention to settle the historical position of that Mighty Genius of Nadia, we had the opportunity of gathering His explanation of Bhagavat, given to the wrangling Vedantists of the Benares school. The accidental study created within us a love for all the works that we find about our Eastern Savior. With difficulty, we gathered the famous Karchas (diaries) in Sanskrit, written by the disciple of Caitanya. The explanations of the Bhagavat that we got from these sources were of such a charming character that we secured a copy of the complete Bhagavat. We studied its texts (difficult of course for those not trained in philosophical thoughts) with the assistance of the famous commentaries of Sridhara Swami. From such study, we have gathered the real doctrines of the Vaisnavas. Oh! What a trouble to get rid of prejudices gathered in unripe years.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

7. Why are the identity and glories of Srimad-Bhagavatam hidden from the materialists and the foreigners?

"What sort of thing is the Bhagavat!" asks a European gentleman newly arrived in India.
With a serene look, his companion tells him, "The Bhagavat is a book, which an Oriya-bearer reads daily in the evening to a number of hearers. It contains jargon

of unintelligible and savage writing of those men who paint their noses with some sort of clay or sandalwood, and wear beads all over their bodies to secure salvation for themselves."

Another of his companions, who has traveled a little in the interior, would immediately contradict him and say, "The Bhagavat is a Sanskrit work claimed by a sect of men, the Gosvamis, who give mantras to the common people, like the popes of Italy, and pardon their sins on payment of enough gold to pay their social expenses."

A third gentleman will give a third explanation. A young Bengali, chained up in English thoughts and ideas, and wholly ignorant of the pre-Mohammedan history of his own country will add one more explanation. He says, "The Bhagavat is a book containing an account of the life of Krsna, who was an ambitious and immoral man!" This is all that he could gather from his grandmother before he went to school.Thus, the great Bhagavat remains unknown to the foreigners, like the elephant of the six blind men who caught hold of different parts of the body of the beast! But truth is eternal and is never injured but for awhile by ignorance. (The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

8.What did Sri Bhaktivinoda say regarding the Srimad Bhagavatam being the only book that is beneficial for all?

We can say that if all the religious scriptures of the Hindus are thrown into the ocean and only the Srimad-Bhagavatam is kept aside, there will be no harm for the Aryans or the ordinary living entities. (Sajjana-tosani 8/12)

9. Why is Srimad-Bhagavatam not accepted by everyone?

Because of great fortune, a living entity develops a taste for Srimad-Bhagavatam, which is the crest jewel among all religious literature that is

available in the world.(Sajjana-tosani 9/12)

10.In which kingdom does Srimad-Bhagavatam have its followers?

Who is qualified to study Srimad-Bhagavatam and under whose shelter can one realize its truth?

The Bhdgavata is pre-eminently the book in India. Once enter into it and you are transplanted, as it were, into the spiritual world where gross matter has no existence. The true follower of the Bhagavat is a spiritual man who has already cut his temporary connection with phenomenal nature and has made himself the inhabitant of that region where God eternally exists and loves. This mighty work is founded upon inspiration and its superstructure is upon reflection. To the common reader it has no charms and is full of difficulty. We are, therefore, obliged to study it deeply with the assistance of such great commentators as Sridhara SvamI and the Divine Caitanya and His contemporary followers.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

11.What does Srimad-Bhagavatam teach?

What did Sri Caitanyadeva teach about the essence of Srimad-Bhagavatam through His own behavior and preaching?

The whole of this incomparable work teaches us, according to our great Caitanya, the three great truths which compose the absolute religion of man. Our Nadia preacher calls them sambandha, abhidheya, and prayojana, i.e. the relationship between the creator and the created, the duty of man to God, and the aim of humanity. These three words include the ocean of human knowledge as far as it has been explored to this era of human progress. These are the cardinal points of religion and the whole Bhagavat is, as we are taught by Caitanya, an explanation both by precept and example of these three great points.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

12.Does Srimad-Bhagavatam recommend worshiping many gods?

In all its twelve skandhas or divisions, the Bhagavata teaches us that there is only one God, without a second. He was complete in Himself in the past, He is complete now, and will remain complete in the future. Time and space, which prescribe conditions to created objects, are much below His supreme spiritual nature, which is unconditioned and absolute.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

13.What is the definition of devotional service?

How many kinds of bhdgavatas are there?

Those who worship God as the all in all with all their heart, body, and strength approach Him as Bhagavan. This principle is bhakti. The book that prescribes the relationship and worship of Bhagavan is called Bhagavata and the worshiper is called by the same name.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

14.Why is bhdgavata-dharma supreme?

The superiority of the Bhagavat consists in uniting all sorts of theistical worship into one excellent principle in human nature, which is called bhakti. This word has no equivalent in the English language. Piety, devotion, resignation, and spiritual love, unalloyed with any sort of petition except repentance— compose the highest principle of bhakti. The Bhagavat tells us to worship God in that great and invaluable principle, which is infinitely superior to human knowledge and the principle of yoga. (The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

15.Has Srimad-Bhagavatam preached the process of constant spiritual cultivation and the gradual progress of the soul?

The voluminous Bhagavat is nothing more than a full illustration of the principle of continual development and progress of the soul from gross matter to the all-perfect universal spirit, which is distinguished as personal, eternal, absolutely free, all-powerful, and all-intelligent. There is nothing gross or material in that spirit. The whole affair is spiritual.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

16.What is the definition of the worshipable object as indicated by Srimad-Bhagavatam'! What is the ultimate goal of the Vaisnavas?

Bhagavan is holy, good, just, active, personal, merciful, omnipresent, all-intelligent, all-powerful, and absolutely free. He is the supremely spiritual deity, without a second, who creates and preserves all that is in the universe. The highest aim of the Vaisnava is to spiritually serve that infinite being forever in the activity of absolute love.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

17.Can an impartial critic refrain from glorifying the conclusions of Vyasadeva's Srimad-Bhagavatam?

The critic should first read deeply the pages of the Bhagavat and train his mind in the best eclectic philosophy that the world has ever obtained, and then, we are sure, he will publicly praise the college of theology at Badrikasrama, which existed about 4000 years ago.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

18.When does the Absolute Truth, discussed in SrimadBhagavatam, reveal Himself?

The Bhagavat teaches us that God gave the truth to Vyasa, and He gives it to us when we earnestly seek it. Truth is eternal and unexhausted.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

19.Is bhagavata-dharma universal?

See how universal is the religion of Bhagavat. It is not intended for a certain class of Hindus alone, but it is a gift to all men in every country and every society.(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

20.What does Srimad-Bhagavatam say about the independence and progress of the spirit soul?

Two more principles characterize the Bhagavat: liberty and progress of the soul throughout eternity.
(The Bhagavat: Its Philosophy, Its Ethics & Its Theology)

39 Spiritual Literature

1.What kind of poetry is Sri Gita-govinda?

Who is qualified to study it?

Gita-govinda is a special poetry book, full of transcendental mellows of devotional service, and it describes the exalted pastimes of the Supreme Brahman. There is no other such book in the world. Since the ordinary readers cannot realize the conjugal mellows of the Supreme Lord and since they are fond of material enjoyment, their study of Sri Gita-govinda is not perfect. The poet

Jayadeva Gosvami has not offered his book to such readers; rather he forbade them to study this book. For persons who are inexperienced in the transcendental mellows of Vraja, discussing Jayadeva Gosvami and his work is proof of their shamelessness.(Sajjana-tosani 7/2)

2.What is the purport of Sri Ujjvala-nilamani?

Is the science of Krsna consciousness under the jurisdiction of material nature?

The purport of Sri Ujjvala-nilamani is very confidential. The pastimes of Sri Krsna are always transcendental. Although they appear in the material world, there is no tinge of matter in them. The supremely exalted pure pastimes of Sri Krsna have appeared in the material world along with Vraja from Goloka by the energy of the Lord for the benefit of the living entities. The association between male and female in this world is most abominable. A living entity attaining Krsna's association and a gopi form in a spiritual body is beyond the twenty-four material elements. {Sajjana-tosani 10/6)

3. Why is the Sat-sandarbha very dear to the Vaisnavas?

Sri Rupa and Sanatana are adorned by the members of the Visva-vaisnava Raja-sabha and are followers of Sri Krsna Caitanyadeva, who incarnated to purify the people of Kali-yuga and award them the ultimate goal of life. Under the guidance of Sri Rupa and Sanatana, Sri Jiva Gosvami composed this great work, the Sandarbhas. We do not have the ability to describe the glories of this work, which is divided into six parts. The first part is called Tattva-sandarbha, the second part Bhagavat-sandarbha, third part Paramatma-sandarbha, fourth part Krsna-sandarbha, fifth part Bhakti-sandarbha, and the sixth part Priti-sandarbha. All the conclusions and thoughts of the Vaisnava sampradaya are found in this work.
(Sajjana-tosani 10/12)

4. Is the book Prema-tarangini available nowadays?

The Sanskrit book Prema-tarahgini written by Srlmad Bhagavatacarya is extremely rare nowadays. We have a photocopy of the book, but it is full of printing mistakes and in many places things do not make sense. If any devotee has a copy of the book in good condition, kindly give to us so that we can do something with it. We are appealing to the Vaisnavas with folded hands to please glance mercifully on us in this regard.
(Sajjana-tosani 9/12)

5. What is the difference between an ordinary worldly newspaper and a spiritual newspaper?

Which reflects the writings of the mahajanas?

Newspapers that make the readers happy by daily writing of new topics only write about varieties of the material world, but the topics of Lord Hari are different. They never become old. The more one hears or speaks of the Lord, the more one relishes these topics. O readers! If you have any attachment for the topics of Hari, then relish the descriptions written by the mahajanas again and again. Although this newspaper is very small, nevertheless in each edition the conclusive descriptions of the mellows of devotional service written by the previous mahajanas are published part by part. Since there is no question of worldly stories in this paper, we must publish some compositions of the previous great learned scholars. The material world is full of nonsense talks; therefore do not avoid relishing the pastimes and the science of devotional service available in this small newspaper Sri Sajjana-tosani. There is no doubt that the compositions of the previous great saintly persons will be more covered than our own writings.

Another point of consideration is that those who are fond of reading should certainly read the devotional work of the previous saintly persons. If such readers gradually enter into and relish these writings, they will obtain immense pleasure. Unfortunately, we love to read our own writing or the writing of some new modern authors. But when we deeply absorb ourselves in the compositions of the mahajanas, we no longer like the modern compositions. The point is that,

we think we can compose better than the mahajanas, but when this illusion is destroyed, we no longer like the modern compositions. Great personalities and poets do not always come to the material world. They are rare. Therefore it is very difficult to find great poets after Jayadeva Gosvami and Sri Rupa Gosvami. Only when some recipients of Sri Krsna's mercy appear in this world, we will again see books like Sri Gita-govinda and Sri Bhagavatamrta. To feel happy by reading the work of modern authors and poets is like imagining one is relishing milk by drinking buttermilk because there is an absence of milk.

We do not find any writing sweeter than the writing of the muhdjanas. Oh! What can be a more instructive book about rasa than Bhakti-rasdmrta-sindhu? All glories to Sri Rupa Gosvami! All glories to Sri Sanatana Gosvami! We do not find any sweet and conclusive composition other than their compositions. O readers! Please daily relish the essence of Sri Brahma-samhita, Sri Krsna-karnamrta, and Sri Bhagavatamrta. (Sajjana-tosani 10/5)

6.Is Srila Vrndavana dasa Thakura the original Bengali poet?

Sri Vrndavana dasa Thakura is certainly the original Bengali poet. Although there were other devotees, like Candidasa, who also composed songs, none of them composed poems. The book Krsna-mangala or Krsna-vijaya written by Maladhara Vasu contains songs.
(From the article "Srila Thakura Vrndavana dasa" written by Sri Bhaktivinoda Thakura, found in Sri Caitanya-bhdgavata, published by Sri Atul Krsna Gosvami)

7.In which books are the teachings of Sriman Mahaprabhu available?

Why should Sri Caitanya-caritamrta be accepted in all respects?

The Gosvamis have composed many books. Although the teachings of Mahaprabhu are found in them, there is nothing mentioned about Mahaprabhu's own writing. Sri Caitanya-caritamrta is an authentic book. It is fully enriched

with the characteristics and instructions of the Lord. These instructions of the Lord are fully confirmed by the statements of the Gosvamis. Sri Caitanya-caritamrta is therefore found to be the most respected book. Just after the disappearance of Mahaprabhu, Sri Krsnadasa Kaviraja Gosvami composed this book. Many direct disciples of Sriman Mahaprabhu, such as Sri Rupa Gosvami and Sri Raghunatha Dasa Gosvami helped Sri Kaviraja Gosvami in composing Sri Caitanya-caritamrta. Prior to that, Sri Kavi-karnapura helped Sri Kaviraja Gosvami in many ways by writing Sri Caitanya-candrodaya-ndtaka and Sri Vrndavana dasa Thakura helped Sri Kaviraja Gosvami in many ways by writing Sri Caitanya-bhdgavata. By considering all aspects, we are compelled to accept Sri Caitanya-caritamrta. (Caitanya -siksdmrta)

8.Can a living entity be benefited by reading the topics of Hari written in the form of novels?

Nowadays people love to read novels. Our duty is to teach the science of devotional service little by little through novels, like administering a dose of homeopathic medicine. By injecting small amounts of spiritual knowledge into the hearts of the materialists, their hearts will become faithful to devotional service. (Sajjana-tosani 10/12)

9.Should we offer any respect to the books of the sahajiyas?

Amrta-rasdvali is purely a sahajiya book. In that book, it is written: "The life of one who cannot understand the meaning oisahaja or spontaneous and who does not become sahaja or spontaneous is useless." Many such books are found among the baula s and sahajiyas. While searching for some books we came across a few of those books. After reading them, we felt disgusted; we threw them into the Ganges and became purified. (Sajjana-tosani 10/12)

1.What are the principal precepts of Sri Sajjana-tosani magazine?

asesa klesa vislesa paresavesa sadhini
jiyad esa para patii sarva sajjana tosani

This spiritual magazine, Sajjana-tosani, is meant to destroy unlimited miseries of the living entities, to award transcendental feelings toward the Absolute Truth, and to please all the devotees of the Lord. {Sajjana-tosani Vol. 4)

2.What is the meaning of Sajjana-tosani?

The pure state of the living entity's constitutional propensity is "love of God." That is the ultimate goal of the living entity. The lives of those who can revive that propensity even while remaining in the conditional state are glorious. Those who have not awakened pure love of God but are aiming to do so in their life are also glorious, because within a short time they will also become glorious. These great personalities are called sajjana. The purpose of this newspaper is to satisfy such personalities. Therefore the name of this newspaper is Sajjana-tosani . (Sajjana-tosani 2/4)

3.What subject does Sajjana-tosani discuss?

Sajjana-tosani will not discuss temporary news of the material world. Such news is published daily in various newspapers. The aim of this newspaper is to discuss the eternal constitutional duties of the living entities.(Sajjana-tosani 2/4)

4.Is Sajjana-tosani the supplier of mundane news?

I am a poor Vaisnava. I have no interest in big, big mundane topics such as the battle between Britain and Russia, the demarcation of Afghanistan's border, and the qualification or incompetence of the Governor Generals. I do not need to waste my time in this way. My only duty is to award spiritual benefit to the Indians, particularly the Bengalis. While carrying out that duty, whatever topics I need to discuss I must do it. I do not have any special connection with mundane newspapers. Still, to see how much the hearts of the Indians are turning toward devotional service to Krsna, I read almost all the newspapers. When I read some articles regarding the fight between the British and the Bengalis in those newspapers, I feel hurt in my heart. (Sajjana-tosani 2/5)

5.What has been the good result of circulating the newspaper Sajjana-tosani?

In the beginning, the Vaisnava society did not have a newspaper. Now we can see that being encouraged by the success of Sajjana-tosani, a newspaper called Ratnakara, which preaches Vaisnavism is being published in Dhaka; a newspaper called Sri Hari Bhakti Pradayini is being published in Balesvara; and a newspaper called Vaisnava is being published in Calcutta.

Sajjana-tosani also aims to preach Vaisnavism among modern societies. The supremely pure Vaisnava religion is gradually entering into the hearts of the members of modern societies. We hope that these members soon achieve devotional service to Hari. Sajjana-tosani has also become quite effective among the pure householder Vaisnavas. Seeing the good result, the publisher of this humble newspaper, who is an unalloyed maidservant of Sriman Mahaprabhu, is feeling great pleasure. (Sajjana-tosani 2/12)

6.Is Sajjana-tosani the first spiritual newspaper in Bengali?

Did its preaching bring any success?

At one time, Sajjana-tosani was the only spiritual newspaper, but now the Sajjana-tosani has brought so much spiritual excitement in the minds of many people that many other spiritual newspapers are being published. This is indeed an auspicious symptom.
(Sajjana-tosani 12/1)

7.Is the editor of Sajjana-tosani interested to publish the biographies of the mahajanas?

We have a strong desire to elaborately publish the glories of the great personalities, but we cannot fulfill this desire, because the poor Sajjana-tosani is extremely thin. If pious people ever make Sajjana-tosani bigger and healthier, then our desire can be fulfilled. (Sajjana-tosani 2/6)

8.What is the history of Sajjana-tosani?

Sajjana-tosani first was published at Nadala in April 1882. When some residents of Nadala established a new printing press and asked me for some work, I printed my first edition of Sajjana-tosani there. Later on, we kept moving place and could not publish the newspaper regularly. Finally, when I stayed at Barasat, I published in English the journal Nityarupa-samsthapanam, written by Sri Upendra Gosvami. When this English edition was published in 1883, the Sajjana-tosani was temporarily suspended. In 1885, a Vaisnava fund was established at my house in Rambagan. Thereafter I spent some time at Saptagrama. Then, the Sajjana-tosani started coming out again. Later, Sajjana-tosani was again discontinued as an individual newspaper and merged into Sri Visva-vaisnava Sabha. From 1892, Sajjana-tosani again began to come out regularly.(Autobiography of Sri Bhaktivinoda Thakura)

9. Why was Sajjana-tosani not published for two years?

Who became her sister concern?

Sajjana-tosani was sleeping for almost two years. For various reasons we had no opportunity to break her sleep. Being encouraged by members of the Vaisnava Sabha, I have requested the sleeping girl to please wake up and again sing the glories of Hari and explain the science of Hari. Out of love, the ecstatic girl again took up her duty. Now the devotees can hear her words attentively. Previously, Sajjana-tosani was alone, now she will be together with her sister named Premapracarini and will shower the nectarean science of Sri Hari. We hope that the hearts of the devotees will be satisfied. The more the devotees express their eagerness, the more the two girls carry out their duties perfectly. {Sajjana-tosani 2/1)

The Literary Works of Thakura Bhaktivinoda

1849 Ula-candi-mahatmya, Bengali verses composed at the tender age of 11 years old, glorifying the deity of goddess Ula-candl in Ula, Birnagar, the town of his birth.

1850 Hari-katha, a poem in Bengali.

1850 Lila-kirtana, a poem in Bengali.

1851 Sumbha-Nisumbha-Yuddha, Bengali verses about the famous ancient battle between goddess Durga and two demons.

1855 Articles Contributions of articles to various regional and national periodicals and magazines commenced from this year.

1857 Poriade Part One—a poem in classical English about the wanderings of Porus, who fought Alexander the Great in the pre-Christian era.

1858 Poriade Part Two - The second of what was planned to be a twelve-part

series, but which was never completed. Still, these two volumes constitute an epic composition.

1860 Maths of Orissa; English prose narratives about the various temples, monasteries and holy shrines in Orissa which were visited on pilgrimage by Thakura Bhaktivinoda. 1863 Vijana-grama, Bhaktivinoda's description of his affectionate return to the beautiful village of Ula (his birthplace).

1863 Sannyasi, an intricately detailed story of the adventures of a young sannyasi traveling throughout ancient India and abroad. The narrative is naturally full of important spiritual lessons.

1863 Our Wants; An essay in English prose.

1866 Speech on Gautama; A lecture in English about Gautama Muni and the philosophy of nyaya (logic)

1868 Sac-cid-dnanda-premalahkara, a poem in Bengali on the glories of Sri Caitanya Mahaprabhu.

1869 The Bhagavat: Its Philosophy, Its Ethics, and Its Theology

1870 Garbha-stotra-vyakha (Purport of the Garbha-stotra), or Sambandha-tattva-candrikd (A Moonbeam of the Truth of Eternal Relationship). A commentary in Bengali prose on the Garbha-stotra (Prayers by the Demigods to Sri Krsna in the Womb) from the second chapter of the tenth canto of Srimad-Bhagavatam.

1871 Thakura Haridasa; Ten English verses about the disappearance of Namacarya Srila Haridasa Thakura, which are engraved in marble on the samadhi tomb of Haridas by the seashore at JagannathaPuri.

1871 The Temple of Jagannatha at Purl; an English prose essay describing the history of the establishment of the great temple in Puri, Orissa.

1871 The Akharas in Purl; English critical exposl on certain Vaisnava monasteries in Jagannatha Purl.

1871 The Personality of Godhead; an essay in English prose.

1871 Sdragrahi Vaisnava, a 22 verse English poem describing the mood of a devotee who knows how to remain aloof from gross worldly attractions while extracting the essence of Krsna Consciousness everywhere and in everything.

1871 A Beacon Light; English prose.

1871 To Love God; A short English article describing bhakti (love) as the religion of the soul.

1871 The Attibaris of Orissa; a long letter in English to the editors of the "Progress", exposing a questionable sect of pseudo-Vaisnavas popular in Orissa.

1872 Vedantadhikarana-mala, a compilation of Sanskrit verses on Vedanta philosophy, with Bhaktivinoda's own Bengali translations and explanations.

1873 Datta-kaustubha, 104 Sanskrit verses on Vaisnava philosophy composed by Thakura Bhaktivinoda, including his own Sanskrit prose commentary.

1876 Datta-varhsa-mala, Sanskrit verses giving a genealogical description of the Datta family of Bali Samaj. Since he was born Kedarnath Datta, this is a chronicle of Bhaktivinoda's own family tree.

1878 Bauddha-vijaya-kavyam, Sanskrit verses soundly defeating the atheistic philosophy of Buddhism, point for point.

1880 Sri Krsna-samhita, an amazing and revolutionary treatise on the science of Lord Krsna, His pastimes and His devotees. The book contains an 83-page introduction in which Thakura Bhaktivinoda discusses the philosophy and development of Indian religion from a historical and geographical platform.In the actual Samhita portion of the book, he has composed 281 Sanskrit verses and divided them into 10 chapters which deal with descriptions of the spiritual world, the multifarious energies of the Lord, His incarnations, astonishing aspects of His pastimes, descriptions of how Lord Krsna removes specific demonic obstacles in order for His devotees to attain the mood of Vraja, and a detailed analysis of the character of one who has attained Krsna's association, etc. Accompanying the Sanskrit verses are Bhaktivinoda's Bengali prose translations and explanations. At the end of the book, the Thakura gives a 50-page Conclusion in which religious philosophy is discussed in terms of the principles of sambandha, abhideya and prayojana.

1881 Kalyana Kalpa-taru, a Vaisnava Bengali songbookdescribing a desire-tree that Bhaktivinoda had brought directly from the spiritual world

1881 Sajjana-tosani, this was a monthly Vaisnava periodical in the Bengali language which Bhaktivinoda began to edit and publish commencing from the year 1881 and continuing for 17 volumes.

1883 Review of the Sanskrit book; "Nitya-rupa-sarhsthdpanam" ("Proof of the Lord's Eternal Form"). The book was composed in Sanskrit by Bhaktivinoda's contemporary named Pandit Upendra Mohan Goswami Nyaya-ratna.

1885 Visva-vaisnava-kalpa-tavi, a small booklet published in order to acquaint the public with the functions and aims of a spiritual society he personally organized in Calcutta, called the Sri Visva Vaisnava Sabha (The Association of Universal Vaisnavas).

1886 Srimad Bhagavad-gita, published and edited by Srila Bhaktivinoda with the Sanskrit commentary of Srila Visvanatha Cakravarti Thakura entitled Sardrtha-varsini. The book contains an elaborate introduction in Bengali, and for each Sanskrit verse of the Gltd, he composed his own Bengali translation-commentary entitled Rasika-rahjana.

1886 Sri Caitanya-siksamrta, a philosophical work in Bengali prose which is meant to show exactly how the teachings of Lord Caitanya are to be applied in the modern world. This includes the perfectly non-envious bridging of the gaps between all the world's major religions. These nectarean teachings, based on Lord Caitanya's instructions to Rupa and Sanatana Goswami as found in the Caitanya-caritamrta, are just like a shower of pure nectar, and therefore the book is divided into 8 "showers", each of these being subdivided into "downpours". The 8 "showers" are listed as follows:

(1)Ascertainment of the Topmost Religion
(2)Secondary Duties, or Religious Activities
(3)Primary Duties, or Regulative Devotional Service
(4)Discussions on Spontaneous Devotional Service
(5)Discussions on Ecstatic Devotional Service
(6)Discussions on Devotional Service in Pure Love of God
(7)Discussions on Transcendental Mellow
(8)Conclusion.

1886 Sanmodana-bhasyam, a comprehensive Sanskrit commentary on Sri Caitanya Mahaprabhu's 8 verses of instruction named Siksdstaka.

1886 Bhajana-darpana-bhasya, a Sanskrit commentary on Srila Raghunatha dasa Goswami's 12-verse Sanskrit prayer entitled Manah-siksa (Instructions to the Mind).

1886 Dasopanisad-curnika, a book of Bengali prose containing essential information gleaned from the 10 principle Upanisads.
1886 bhavavali, Sanskrit verses on the subject of rasa writtenby different Vaisnava acharyas of the highest order, compiled by Thakura Bhaktivinoda and published along with his own Bengali song translations.
1886 Prema-pradipa, a philosophical Vaisnava novel written in Bengali prose.
1886 Sri Visnu-sahasra-nama-stotram, this prayer was published by the Thakura along with the Sanskrit commentary of Srila Baladeva Vidyabhusana entitled Namartha-sudha.

1887 Sri Krsna-vijaya, a famous Bengali verse epic on the pastimes of Sri Krsna, written in the early 1470's by Maladhara Vasu (Gunaraj Khan.) This book, written in a simple folk style, was not only renowned for being the first volume of Bengali literature ever published, but was one of Sri Caitanya Mahaprabhu's favorite books. Edited and published by Thakura Bhaktivinoda with his own introduction in Bengali.

1887 Sri Caitanyopanisad (part of the Atharva Veda). An Upanisadic treatise in Sanskrit dealing with Sri Krsna's appearance as the great preacher of love of Godhead, Sri Caitanya Mahaprabhu. Published and edited by Thakura Bhaktivinoda with his own Sanskrit commentary called Sri Caitanya-carandmrta (The Nectar of the Lotus Feet of Lord Caitanya), and Madhusudana Dasa's Bengali translation of the original Sanskrit verses called Amrta-bindu (A Drop of Nectar).

1888 Vaisnava-siddhdnta-mdld, Bengali prose work that gives a crystallization of all the basic tenets of Gaudlya Vaisnava philosophy.

1890 Amnaya-sutram, a classical Sanskrit composition based on the Upanisads, presented in the traditional style as 130 aphorisms, plus a short commentary on each aphorism in Sanskrit, quoted from various ancient scriptures. Bhaktivinoda also gives his own Bengali translation called the Laghu-bhdsya (Brief Explanation). This book helps the aspirants in easily engaging their lives in devotional practices by presenting very simple statements of transcendental truths. The 130 aphorisms are divided into 16 extremely condensed and irrefutable chapters.

1890 Sri Navadvipa-dhdma-mdhdtmyam, 18 chapters of Bengali verse in which Bhaktivinoda describes the complete tour of the nine islands of Navadvlpa that was traversed by Lord Nityananda. Taking the young Srila Jiva Gosvami along, Lord Nityananda Prabhu points out all the different places of pilgrimage and. tells the stories behind those sacred sites. 1890 Sri Navadvipa-dhdma-mdhdtmyam, (Pramdna-khanda), (The Canto Describing the Scriptural References). Five chapters of amazing quotes from many different Vedic scriptures, Puranas and Samhitas that glorify the holy land of Navadvipa. The Sanskrit verses are accompanied by Bhaktivinoda's Bengali prose translations.

1890 Siddhdnta-darpanam, a philosophical Sanskrit work by Srila Baladeva Vidya-bhusana, edited and published by Thakura Bhaktivinoda with his own Bengali prose translations.

1891 Srimad Bhagavad-Gitd, edited and published by Thakura Bhaktivinoda with Srila Baladeva Vidyabhusana's Sanskrit commentary called Gitd-bhusana, and his own Bengali translation-commentary called Vidvad-ranjana (That Which Pleases the Wise).

1891 Sri Godruma Kalpatavi, a collection of Bhaktivinoda's Bengali essays describing his program of Nam Hatta, or the Marketplace of the Holy Name.

1892 Sri Hari-nama, the second chapter of Vaisnava siddhdnta-mdld, excerpted and published in pamphlet form.
1892 Sri Nama, the third chapter of Vaisnava-siddhdnta-mdld,excerpted and published in pamphlet form, also used by Bhaktivinoda for distribution during his public Nam Hatta programs.

1892 Sri Nama-tattva-siksdstaka, the fourth chapter of Vaisnava-siddhdnta-mdld.
1892 Sri Nama-mahimd, the fifth chapter of Vaisnava-siddhdnta-mdld.
1892 Sri Nama-pracdra, the sixth chapter of Vaisnava-siddhdnta-mdld

1892 Sriman Mahaprabhur Siksd, a book written by Bhaktivinoda in eleven chapters. In the first chapter, he summarizes Sri Caitanya's philosophy in ten points (dasa mula). Then the following ten chapters fully explain each point individually. All philosophical conclusions are supported with profuse scriptural quotations in Sanskrit, which are accompanied by Bengali prose translations and explanations.

1893 Tattva-viveka or Sac-cid-dnanddnubhuti, in this book, Thakura Bhaktivinoda discusses the different precepts of the great Vaisnava acharyas as compared to the ideas of other famous philosophers, both Oriental and Western. He mentions the Greek philosophers Leucippus, Democritus, Plato and Aristotle; Diderot and Lamettrie of France; Lucretius of Italy; Von Holbach of Germany; Yangchoo of China; Carvaka of India; and Englishmen Mill, Lewis, Paine, Carlyle, Bentham, Combe, and so on. The book is composed of 48 Sanskrit verses, each with an exhaustive Bengali commentary. The First Realization, of 33 verses, is entitled "Realization of Eternity", and the Second Realization, of 15 verses, is entitled "Realization of Eternal Consciousness".

1893 Soka-sdtana, a small booklet of 13 Bengali songs, which Bhaktivinoda composed between 1888 and 1890. These songs were meant to be sung by the

general public, as they describe an ecstatic pastime in Lord Caitanya's life, an incident giving expression to important teachings of transcendental truths. 1893 Saranagati, a Bengali songbook of 50 ecstatic songs about the process of purely devoted surrender unto the lotus feet of Lord Krsna

1893 Gltavali, a Bengali songbook of 70 rapturous songs which are meant to be sung regularly by devotees.
1893 Gita-mala, a Bengali songbook of 80 nectarean songs arranged in five chapters.
1893 Baula-sahglta, a collection of 12 songs in Bengali verse.
1893 Dalalera Gita, a song in Bengali verse that describes how Lord Nityananda has opened up The Marketplace of the Holy Name at Surabhi-kunja, which was Bhaktivinoda's headquarters on the island of Godruma in Navadvipa.

1893 Nama Bhajana, a small booklet in English prose on the divine name of Sri Krsna
1893 Jaiva Dharma, a philosophical Vaisnava novel written in Bengali prose.
1893 Tattva-sutram, composed in 50 concise Sanskrit aphorisms divided into 5 chapters. Bhaktivinoda gives a Sanskrit commentary on each verse, plus an elaborate Bengali commentary. The five divisions are:

(1)The Truth of the Lord and His Creation
(2)The Truth of His Conscious Portions (Souls)
(3)The Truth of His Temporary Portion (The Material World)
(4)The Truth of the Relationship Between the Lord and His Creation
(5)The Truth Regarding Devotional Principles.

1894 Veddrka-dldhiti, a Sanskrit commentary on the famous Isopanisad found in the Vdjasaneya Samhita portion of the Sukla Yajur Veda. This commentary by Bhaktivinoda TMkura was published along with the Sanskrit explanation of Srlla Baladeva Vidyabhusana called Isopanisad-bhdsyam (An Explanation of

Isopanisad). Also included were the notes of Bhaktivinoda's friend, Sriyukta Syamalala Gosvami Siddhanta Vacaspati, entitled Isopanisad Bhasya-rahasya-vivrti (The Purport of the Inner Secrets of the Explanation of Isopanisad), plus Syamalal Goswami's Bengali clarification of the Isopanisad called Siddhdntdnuvada (Translation of the Truth).

1894 Tattva-muktavali or Mdyavada-sata-dusini, 119 Sanskrit verses composed by Sripad Madhvacarya which refute the impersonal Advaita Vedanta philosophy that was spread all over India by Sankaracarya . Thakura Bhaktivinoda had it published with his own Bengali prose translations for each verse.

1895 Amrta-pravaha-bhasya, a Bengali commentary on Krsnadasa Kaviraja Gosvami's Sri Caitanya-caritamrta. 1895 Hari-bhakti-kalpa-latikd, a Sanskrit work on pure devotion by an unknown Vaisnava author. Edited and published by Thakura Bhaktivinoda with the Sanskrit text only. 1895 Shodasa Grantha, a collection of sixteen small Sanskrit works written by Sri Vallabhacarya, a prominent acarya who lived during Lord Caitanya's time. Original Sanskrit text edited and published by Thakura Bhaktivinoda.

1895 Sri Gaurdnga-stava-kalpataru, a twelve verse poem in Sanskrit from Srila Raghunatha Dasa Gosvami's Stavavall. Sanskrit text edited and published by Thakura Bhaktivinoda. 1895 Manah-santosani, a Bengali verse translation of a Sanskrit work called Sri Krsna Caitanyodaydvali by Pradyumna Misra, a close relative of Sri Caitanya Mahaprabhu. The author of this translation, Sri Jagajjivan Misra, is the eighth descendant of Pradyumna Misra, the older brother of Sri Caitanya's father Jagannatha Misra. Bengali text edited and published by Thakura Bhaktivinoda.

1895 Mukunda-mala Stotram, a devotional Sanskrit work from South India by one of the twelve Alvars, King Kulasekhara, edited and published by Thakura

Bhaktivinoda.

1895 Sri Laksml-carita, a short work in Bengali verse by Sri Maladhara Vasu (Gunaraja Khan), the renowned author of Sri Krsna-vijaya (the first Bengali book). Original text edited and published by Thakura Bhaktivinoda. 1895 Bdla-Krsna-sahasra-nama, Gopdla-sahasra-nama, Krsnastottara-sata-nama, Radhika-sahasra-nama, four different nama-stotras excerpted from the Ndrada-pahcardtra. Edited and published by Thakura Bhaktivinoda with the Sanskrit text only.

1895 Sriman-Mahaprabhor-Asta-kaliya-lila-smarana-mangala-stotram, an 11 verse Sanskrit poem on the pastimes of Sri Caitanya by an unknown Vaisnava author, edited and published by Thakura Bhaktivinoda.

1896 Sri Gaurdnga-lila-smarana-marigala-stotram, 104 original Sanskrit verses giving a condensed description of all the most important pastimes and teachings of Sri Caitanya Mahaprabhu that are found in Sri Caitanya-bhdgavata and Sri Caitanya-caritamrta. Bhaktivinoda included in the beginning of the book, a famous 47-page introduction in English prose entitled, Sri Caitanya Mahaprabhu: His Life and Precepts. This introduction summarizes the contents of
the book's Sanskrit verses. Accompanying the Sanskrit verses is a Sanskrit commentary entitled Vikasini Tika) by the renowned Pandita of Navadvlpa, Maha-mahopadhyaya Sitikantha Vacaspati.

1896 Sri Rdmdnuja-upadesa, Sanskrit verses explaining the philosophy of Ramanujacarya, with Thakura Bhaktivinoda's own Bengali translation.

1896 Artha-pancaka, Thakura Bhaktivinoda's explanatory notes in Bengali on Sri Pillai Lokacarya's famous book of the same name, in which five principal points of Ramanuja's philosophy are explained at length.

1896 Sva-likhita Jivani, this book is a 200-page Bengali prose letter which Bhaktivinoda wrote to his son, Lalita Prasada Datta, in response to a request for details of his father's personal life.

1897 Brahma-samhita, this book was edited and published by Thakura Bhaktivinoda with the original Sanskrit verses, Srila Jiva Goswami's Sanskrit commentary, and Bhaktivinoda's own Bengali introduction, Bengali prose translations and Bengali commentary called Prakasinl.

1898 Sri Krsna-karndmrta, a famous Sanskrit book of ecstatic prayers and revelations of Krsna conscious moods and pastimes written by Sri Bilvamarigala Thakura (Lllasuka). Published and edited by Bhaktivinoda with the original Sanskrit verses, the Sanskrit commentary by Caitanya Dasa GoswamI (the older brother of Kavi Karnapur) called Bdla-bodhinl Tikd, and Bhaktivinoda's own introduction, final summary and Bengali prose translations of the verses.

1898 Plyusa-varsini-vrtti, Bengali commentary on Srila Rupa Goswami's Upadesamrta

1898 Srimad Bhagavad-Gitd, this edition was published by Thakura Bhaktivinoda with the Sanskrit commentary Dvaitabhdsyam (Explanation of Supreme Duality) by Srlpada Madhvacarya.

1898 Sri Goloka-mdhdtmyam, part two of Sanatana Gosvamf s Brhad-bhdgavatdmrtam, edited and published by Thakura Bhaktivinoda with the original Sanskrit text and his own Bengali translations of the verses.

1899 The Hindu Idols, a thirty-two page English letter written to the Tract Society of Calcutta.

1899 Sri Bhajandmrta, a treatise on pure devotion to the Supreme Lord written in Sanskrit prose by Srila Narahari Sarakara Thakura, a contemporary and intimate associate of Sri Caitanya Mahaprabhu. Edited and published by Thakura Bhaktivinoda with his own Bengali translation.

1899 Sri Navadvlpa-bhava-tarahga, 168 Bengali verses describing the different transcendental places in the 32 square mile area of Navadvlpa, as seen through the perfected devotional eyes of a God-realized soul. In this book Thakura Bhaktivinoda does not see the land of Navadvipa as a mundane historical place of this world but sees it as the Isodydna or transcendental garden of the Supreme Lord.

1900 Harinama-cintamani, divided into 15 chapters and composed in Bengali verse form, this book is an account of Srila Haridasa Thakura's teachings on the holy name. It is actually a conversation between Lord Caitanya and Haridasa—the Lord asks questions about the glories of the holy name, and Haridasa gives extensive answers.

1901 Srimad Bhagavatdrka-marici-mdld, in this book Thakura Bhaktivinoda has taken a selection of the most important verses of Srimad Bhagavatam and arranged them in 20 chapters, called 'rays.' Each Sanskrit verse is accompanied by a Bengali prose translation and explanation by Bhaktivinoda. The Bhagavatam is compared to the brilliant sun, and therefore each particular chapter or ray of Bhdgavata sunlight expounds upon three major divisions of Bhdgavata philosophy of sambandha, abhidheya, and prayojana.

1901 Padma Purdna, edited and published by Thakura Bhaktivinoda with the complete 55,000-verse Sanskrit text only.

1901 Sahkalpa-kalpadruma, a book of 104 Sanskrit verses on the divine pastimes of Sri Sri Radha-Krsna originally composed by Srila Visvanatha Cakravarti Thakura. Edited and published by Thakura Bhaktivinoda with his own Bengali prose translations.

1902 Bhajana-rahasya, Compiled by Thakura Bhaktivinoda as a supplement to his Harinama-cintamani. This Bhajana-rahasya is arranged in eight chapters, and

the chanting of each chapter is to be observed during each three hour period of the twenty-four hour day. Each chapter corresponds to one verse of Sri Caitanya's Siksdstaka, and explains one of the eight levels of advancement in the gradual development of Krsna-bhajan, from primary sraddhd to ultimate prema, as is enunciated by Srila Rupa GoswamI in his Bhakti-rasamrtasindhu. All the chapters are filled with scriptural citations in Sanskrit, uniquely explaining the philosophy of Krsna-bhajan and its practice. Each Sanskrit verse is accompanied by the Thakura's own Bengali translation in verse.

1904 Sat-kriyd-sdra-dlpika with the appendix Samskara-dlpikd, a small Sanskrit work by Srila Gopala Bhatta GoswamI. extracted from the Hari-bhakti-vilasa, on the philosophy and ritualistic practice of Vedic sarhskdra ceremonies for Gaudiya Vaisnava householders. It also contains the ritualistic codes and institutes for Gaudiya Vaisnava mendicants. Edited and published by Thakura Bhaktivinoda with his own Bengali prose translation.

1906 Prema-vivarta, a book by Jagadananda Pandit in Bengali verse on Sri Caitanya's philosophy of divine love and the holy name. Edited and published by Thakura Bhaktivinoda

1907 Sva-niyama-dvddasakam, twelve verses of self-imposed vows. This is the last literary work of Bhaktivinoda Thakura, composed shortly before he shut himself up in his beach-front cottage at Jagannatha Purl. Although the Sanskrit verses and Bengali prose translations were completed by Bhaktivinoda, he never finished a Bengali prose commentary on this last work.

The following works of Bhaktivinoda Thakura do not have specific dates of publication:

Navadvipa-satakam, this is an ecstatic book composed by Sri Prabodhananda Sarasvati, one of Lord Caitanya's direct disciples. Thakura Bhaktivinoda

translated this composition into simple Bengali verses for easy reading by devotees, and published it without the original Sanskrit verses as a small pocket-sized booklet.

Dasa-mula-niryasa, a Bengali prose essay which explains a single Sanskrit verse composed by Bhaktivinoda. This verse summarizes Lord Caitanya's philosophy as having ten root principles. Then in the essay the Thakura elaborately explains the essence of the essence of each point.

Sri Visnu Priya O dnanda Bazar Patrikd, a monthly Vaisnava journal in Bengali edited by Bhaktivinoda and published by his friend Shishir Kumara Ghosh. Baladeva Vidya-bhusana-carita, written by Bhaktivinoda in Bengali prose, this is a well-researched biography of Srila Baladeva Vidyabhusana.

Vedanta-sutra, this classic Vedic philosophy book, written by Srila Vyasadeva, was published by Bhaktivinoda's friend, Sri Syamalal Gosvami, along with the Govinda-bhdsya of Baladeva Vidyabhusana, and the explanatory notes of Bhaktivinoda Thakura.

Shri Bhaktivinoda Vani Vaibhava
Volume 2 & 3
Abhideya & Prayojana

That day is not far distant when the prices volumes penned by Thakura Bhaktivinoda will be reverently translate, by the reacipients of his grace, into all the languages of the world.(Srila Bhaktisiddhanta Sarasvati Thakura)

Compiled under the direct order of His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada by Sripada Sundarananda Vidyavinoda

Introduction

namo bhaktivinodaya sac-cid-ananda-namine
gaura-sakti-svarupaya rupanuga-varaya te

"I offer my respectful obeisances unto Srila Saccidananda Bhaktivinoda, who is the transcendental energy of Sri Caitanya Mahaprabhu. He is a strict follower of the Gosvamis, headed by Srila Rupa Gosvami."

Srila Bhaktivinoda Thakura was the seventh Gosvami. The famous Gosvamis were directly ordered and empowered by Lord Caitanya Mahaprabhu to spread Lord Krsna's teachings for the benefit of all those bereft of the Lord's loving association.

nana-sastra-vicaranaika-nipunau sad-dharma-samsthapakau
lokanam hita-karinau tri-bhuvane manyau saranyakarau

radha-krsna-padaravinda-bhajananandena mattalikau
vande rupa-sanatanau raghu-yugau srl-jlva-gopalakau

"I offer my respectful obeisances unto the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami, and Sri Gopala Bhatta Gosvami, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the gopis and are

engaged in the transcendental loving service of Radha and Krsna."

Sisira Kumara Ghosa, an intellectual and a contemporary of Srlla Bhaktivinoda Thakura, wrote in one of his letters to the Thakura, "I have not seen the Six Gosvamis of Vrndavana, but I consider you to be seventh Gosvami." Srlla Bhaktivinoda's literary contribution to the Gaudlya Vaisnavas' philosophy and practice can only be compared to the works of the famed Six Gosvamis. Srlla Bhaktivinoda Thakura was single-handedly responsible for reestablishing Lord Caitanya Mahaprabhu's sankirtana movement, which had almost been lost by the mid-nineteenth century due to the unscrupulous practices of pseudo Vaisnavas (sahajiyas). The sahajiya influence had perverted the purity of the mission, and the mission had degenerated as a result. This degradation continued under British rule. However, Srlla Bhaktivinoda Thakura worked tirelessly to restore the Vaisnava creed's purity, dignity, and respectability among the cultured elite of his day.

He also sowed the seeds for the future worldwide propagation of Lord Caitanya's mission. In 1896, he sent a copy of his pamphlet, "Caitanya Mahaprabhu, His Life and Precepts," to the library of the Royal Asiatic Society in London and to McGill University of Canada, as well as several other respectable foreign institutions. That same glorious year, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the greatest exponent of the modern day Krsna consciousness movement, was born.This is the second volume of Sri Bhaktivinoda Vani Vaibhava. The first volume covers sambandha, and this second volume discusses abhidheya and prayojana. We had originally planned to publish this material in three volumes, but because the prayojana section was too small to warrant its own book, we decided to publish in two volumes.

Krsna consciousness is a dynamic process. Understanding and applying it guarantees that we will one day develop love of God. Thus, our acaryas have written tremendous amount of literature to explain the Krsna conscious process.

They have divided Krsna conscious development into three levels, namely, sambandha, abhidheya, and prayojana. Sambandha refers to understanding our relationship with the Supreme Lord and His creations, abhidheya refers to the practical aspects of developing that relationship, and prayojana refers to achievement of the goal, pure love of God. All Gaudlya Vaisnava acaryas recognize these three conceptions and base their teachings upon them.

Srlla Bhaktivinoda Thakura wrote more than one hundred volumes of devotional literature during his life. His books are as good as Vedic scripture, and we can develop pure devotion to the Lord by absorbing and applying his teachings. But in this age we seem to have so little time to study religious subject matter, and so little capacity to understand what we do study. Therefore, the great personality, Sundarananda Vidyavinoda Prabhu, one of Srlla Bhaktisiddhanta SarasvatI Thakura's prominent disciples, made a deep study of all of Srlla Bhaktivinoda Thakura's writings, and, on his Guru Maharaja's order, composed questions that related to sambandha, abhidheya, and prayojana. He then answered those questions by drawing directly from Srlla Bhaktivinoda Thakura's writings. Srlpada Sundarananda Prabhu writes, "A number of times, Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada, who was nondifferent from Srila Bhaktivinoda Thakura, directly ordered me, an insignificant creature, to carefully collect all the jewel-like instructions of Srila Bhaktivinoda Thakura and distribute them to the people of the world in this format. To purify myself, I took up his order, and under the subordination of the Vaisnavas, I have endeavored to compile this book." Thus, we have Srlpada Sundarananda Prabhu's perfect questions and Srila Bhaktivinoda Thakura's perfect answers.

I pray that the devotees will be pleased with this book and thus bestow their causeless mercy upon me. I have no qualification, but if somehow the Lord's devotees are pleased by the publication of this book, I will consider my life successful.
Praying to attain the service of all the Lord's devotees,

Isvara dasa
Completed on the appearance day of Srila Bhaktivinoda Thakura, September 2003, in Sri Vrndavana Dhama.

41 - The Science of Abhidheya

1. What is abhidheya?

A human being should be inquisitive to know who he is, what the universe is, what God is, and what the relationship is between himself, God, and the material world. Knowledge of these four items—namely oneself, the universe, God, and their intrinsic relationship—is called sambandha-jndna, or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act within that relationship. This is called abhidheya, or activity in relationship with the Lord.
(Commentary on Caitanya-caritamrta Adi 7.146)

2. What is the "science of abhidheya"?

To cultivate Krsna consciousness with a proper code of conduct is called the science of abhidheya. Since this science has been prominently addressed in the Vedic literatures, Sriman Mahaprabhu has called it the science of abhidheya.
(Jaiva Dharma, Chapter 4)

3.Is it possible for a conditioned soul to attain perfection without following sadhana?

A conditioned soul should not disregard the sadhana process. Rather, he should practice sadhana carefully. The more one practices sadhana, the more one approaches perfection. {Sajjana Tosani 11/5)

4.How is the relationship between the living entities and the Supreme Lord revived?

There is a confidential relationship between the living entity and the Supreme Lord. When one's spontaneous attachment for the Lord is awakened, this relationship is revived. Although this relationship is eternal, it has been dormant in the conditioned souls. Just as fire is ignited by rubbing a matchstick or striking two pieces of stone, similarly by following the process of sadhana this relationship becomes manifest. {Caitanya-siksamrta 1/1)

5. What is seva?

Cultivation of Krsna consciousness is the only function of the living entity. In the liberated stage the cultivation of Krsna consciousness is called sevd or service.(Tattva Sutra 33)

6.How many kinds of devotional service are there?

The processes of devotional service are divided into two. These are direct or

primary devotional service in the form of hearing and chanting, and the indirect or secondary devotional service in the form of performing selfless activities for Krsna's pleasure.
(Commentary on Bhagavad-gltd 2.41)

7.What is the indirect or secondary process of devotional service?

The vow to satisfy Lord Hari by following varnasrama-dharma is the indirect or secondary process of devotional service.
(Harinama-cintamani)

8.What are the symptoms of pure devotional service?

Offering the result of one's karma to the Lord is superior to following the principles of varnasrama. Accepting the renounced order of life after giving up one's occupational duties is superior to offering the fruits of one's karma to the Lord. Executing devotional service mixed with impersonal knowledge is superior to accepting sannyasa. Although the above processes can be considered devotional service, they are all external, because pure devotional service, which is the ultimate goal of life, is not found in the conclusion of these processes. Devotional service with material designation can never be called pure devotional service; pure devotional service is a totally separate truth. It is eternally independent of karma, sannyasa, and jnana. The symptoms of pure devotional service are freedom from the desire for sense gratification. Neither fruitive activities nor mental speculation can cover it. Pure devotion is always executed favorably for Krsna's pleasure. Pure devotional service is the ultimate goal of life. What is glimpsed at the sddhaka's stage is clearly visible when one attains the sadhya. (Commentary on Caitanya-caritamrta Madhya 8.68)

9.What is the path of the mahajanas?

Our mahajanas' path is that which was shown by Srila Vyasadeva, Sukadeva Gosvami, Prahlada Maharaja, and Sri Caitanya Mahaprabhu and His associates. We are not to 'leave aside that path to follow the instructions of new, puffed-up devotees. {Sajjana Tosani 10/10)

10.Can the path of spiritual life be freshly created?

A path cannot be manufactured. Whatever path is there should be accepted by sadhus. Those who are proud and want fame try vigorously to discover new paths. Those who have good fortune from past lives give up pride and respect the established path. Those who are unfortunate walk on a new path and thus cheat the world.(Sajjana Santos 11/6)

11.What is the previous mahajanas' path of bhajana?

The path oibhajana displayed by the previous mahajanas' is to constantly chant the holy names of Hari with firm determination and to show compassion to all living entities. (Sajjana Santos 11/6)

12.What is the nature oibhajana performed under the complete shelter of the holy names of Hari?

There are many disciplines and processes of worship, but the process of chanting the holy name is paramount. All the saintly Vaisnavas since Lord Caitanya have followed the same singular method of chanting as enunciated by Srila Haridasa Tfiakura. Even the ancient Vaisnava sages residing in Vraja-dhama have chanted in this same manner. The elevated Vaisnavas residing in Purl, whom we

were fortunate to have seen with our own eyes and who were constantly relishing the divine nectar of the holy names, are following the same method of chanting. Both Sanatana Gosvami and Gopala Bhatta Gosvami have unequivocally established in the Hari-bhakti-vildsa that the singular procedure for chanting the holy name is to chant free of offense, incessantly, and in a secluded spot away from the tumult of material activities.
(Introduction to Harinama-cintamani)

13.What is Vaisnava religion?

Congregationally chanting the holy names of the Lord according to one's qualification is called Vaisnava religion. {Harinama-cintamani)

14.At what point can the cultivation of knowledge be called regulative devotional service?

The fruit of karma is material enjoyment; the fruit of jnana is liberation. It is to be understood that devotional service is the ultimate fruit of them both. Whenever cultivation of knowledge is not aimed at devotional service, it is materially designated and averse to the Lord. Whenever it is aimed at devotional service, it is called regulative devotional service. (Introduction to Bhagavad-gita)

15.Which devotional service is the eternal constitutional duty of a living entity?

That devotional service that remains before, during, and after liberation is a separate, eternal truth. That is the eternal constitutional duty of a living entity. Liberation is only an irrelevant fruit attained before one achieves pure devotional service.

(Jaiva Dharma, Chapter 6)

16.Which jnana is desirable and which abominable?

The jnana (cultivation of knowledge) that awakens one's devotional service and that is performed in order to achieve devotional service is the most desirable. The jnana that rejects the supreme path of devotional service and simply imparts information about the gross external world is extremely abominable. (Sajjana Santos 11/10)

17.What is the mature stage of pure knowledge?

The devotional service executed by the Vaisnavas is the mature stage of pure knowledge. (Sajjana Santos 11/10)

18.When can one attain pure devotional service?

When the "distressed" living entities give up their desire for material enjoyment, when the "inquisitive" living entities give up their desire for worldly morality, when the "needy" living entities give up their desire for attaining heavenly pleasures, and when the "impersonalists" give up their desire for merging into the existence of Brahman and their thinking that the Absolute Truth is temporary, then these four types of living entities can become eligible to perform devotional service. As long as they maintain such desires their devotional service is impure and materially designated. When their desires are destroyed, then their devotional service is called pure unalloyed devotional service.

(Commentary on Bhagavad-gltd 7.16)

19.Is renunciation a limb of devotional service?

Just as darkness follows light, so where there is devotional service, renunciation automatically follows. But renunciation with an adverse quality cannot be counted as a limb of devotional service. As shadow is not a limb of light but a concomitant, so renunciation is only a companion of devotional service. The conclusion is that knowledge and renunciation must accompany devotional service, but they cannot be called limbs of devotional service.
{Tattva Sutra 33)

20. What is the difference between karma and service to Hari?

The constitutional duties of a pure spirit soul are called service to the Lord and the materially designated activities of a conditioned soul are called karma. When a living entity is freed from matter, his activities are without material designations. (Introduction to Bhagavad-gita)

21.Is the performance of karma superior to chanting the holy names of Hari?

Performance of karma is like a dark well compared to the ocean of mellows of the Lord's holy names. One should give up all kinds of worship and constantly chant the holy names of Hari in the association of the devotees who are attached to chanting the holy names. This is most desirable. (Sajjana Tosani 11/6)

22.What are the two colors of devotional service?

Devotional service has two colors, devotional service mixed with the knowledge of opulence, and pure unalloyed devotional service. When one worships the Supreme Lord with gratitude, fear, and reverence, it is called devotional service mixed with opulence. Worship of Narayana, the Lord of the spiritual sky, is devotional service mixed with opulence. Worshiping the Supreme Lord Krsna, who is eternal and full of knowledge and bliss is called pure unalloyed devotional service.{Tattva Sutra 40)

23.How can one become a Vaisnava?

One becomes a Vaisnava by the mercy of a Vaisnava. (Jaiva Dharma, Chapter 10)

24.What are the primary symptoms of devotional service?

Full surrender and subordination to the Supreme Lord are the primary symptoms of devotional service. {Sajjana Tosani 10/9)

25.Besides chanting the holy names, how should one accept the other limbs of devotional service?

After accepting the chanting of the holy names of Hari as the best form of sadhana and taking shelter of the holy names without deviation, the other devotional limbs can be accepted only as support for the chanting.{Sajjana Tosani 11/5)

26.Do the other limbs of sadhana support the chanting of Hari's names?

Chanting the holy names of Hari is the only sadhana. Other limbs of sadhana simply support the chanting of Hari's holy names. (Sajjana Tosani 11/5)

27.Does one disregard the demigods when he executes unalloyed devotional service to Hari?

mulete siscile jala—akha-pallavera bala sire bari nahi karjakara
hari-bhakti ache janra sarva-deva bandhu tanra bhakte sabe korena adara

"If one waters the root of a tree, all the branches and twigs become nourished, but if one waters the top of a tree, it will yield no result. Similarly, all the demigods automatically befriend one who possesses devotion toward Lord Hari. Such devotees are respected by all." (Kalyana-kalpataru, Song 4)

28.Why do we consider bhagavata-dharma eternal while considering all other dharmas temporary?

Devotional service to Hari is known as suddha-vaisnava-dharma, nitya-dharma, jaiva-dharma, bhagavata-dharma, paramatma-dharma, and paradharma. All religious principles that have arisen from the predisposition toward Brahman and Paramatma are temporary [because they are materially motivated]. There is a material motive behind searching for the impersonal Brahman. Therefore, such searching is causal and therefore temporary. A conditioned soul trying to free himself from material bondage takes shelter of temporary religious principles in the form of searching for the impersonal Brahman. Therefore, the predisposition toward Brahman is not eternal. A living entity who meditates on the Supersoul to achieve happiness derived from samadhi is also following temporary religious principles, keeping subtle material enjoyment within his mind. Therefore the predisposition toward Paramatma is also not eternal. Only pure bhagavata-dharma is eternal. (Jaiva Dharma, Chapter 4)

29.What is the relationship between Vaisnava dharma and other religious systems?

There are no religious principles other than Vaisnava dharma. All other religious principles that have been or will be preached are either supportive or distorted forms of Vaisnava dharma. Whenever they manifest as supportive, one should respect them. Whenever they appear to distort Vaisnava dharma, one should cultivate one's own devotional service without being envious.
(Jaiva Dharma, Chapter 8)

30.What is the only religion free from all cheating propensities?

There is only one religion in this world: Vaisnava dharma. All other systems of religion are full of differing opinions, arguments, counter-arguments, envy, and eagerness to prove their supremacy over others. Those religious systems that do not specify the relationship between karma, jnana, bhakti, and vairdgya are all cheating religions. Only Vaisnava dharma is pure and without cheating. Pure Vaisnava dharma cannot be polluted by the characteristics and conclusions of pseudo Vaisnavas. (Sajjana Tosani 11/10)

31.Are humility and compassion separate from devotional service?

Humility and compassion are not separate qualities but are included in devotional service. (Jaiva Dharma, Chapter 8)

32.Is devotional service dependent?

Devotional service is fully independent. Bhaktidevi is the personification of beauty, and as such she does not require any external beautification.
(Jaiva Dharma, Chapter 8)

33.Is cultivation of devotional service difficult or austere?

This swanlike dharma is simple; it is not very austere. There are two principles found in it, namely, attachment and good character. Attachment is applied to the Supreme Lord and the living entities. One should become fully attached to the Supreme Lord and maintain brotherly attachment toward all living entities.
(Tattva Sutra, 50)

34.Are there different stages of devotional service?

There are unlimited stages of devotional service to Krsna. There is no end to the stages beginning with faith and proceeding to mahdbhava. In those stages one makes gradual advancement by cultivating Krsna consciousness and withdrawing the senses from their objects. (Tattva Sutra, 47)

35.Is liberation the fruit of devotional service?

The transcendentalists do not accept liberation to be the fruit of devotional service. As long as the desire for material enjoyment and liberation is present in the heart, pure devotional service does not manifest.
(Caitanya-siksamrta 5/3)

36.Should one pray to Krsna to be relieved from the threefold miseries of material existence?

Since becoming free from the material miseries of birth, death, etc., depends on Krsna's desire and not on the living entities' endeavor, one should not pray for such relief.(Commentary on Sri Siksastakam, 4)

37. Why is devotional service to Hari considered secret or confidential?

Devotional service to Hari mostly awards liberation and thus keeps people happy. Only if it finds a qualified person does it award pure devotional service. (Jaiva Dharma, Chapter 19)

42- Vaidhi-bhakti

1.What is the path of regulative principles?

The rules and regulations given by the self-realized physicians to remove the conditioned souls' disease are called regulative principles. The conditioned souls' eternal, constitutional propensities are either dormant or perversely reflected as attachment for material enjoyment. Prescribing regulative principles is meant to awaken them to their actual constitutional propensities.

2.What propensities are prominent in vaidhi-bhakti and in raganuga-bhaktil ?

Awe and reverence, fearfulness and faith, are prominent in vaidhi-bhakti, while intense greed to participate in Krsna's pastimes is prominent in raganuga-bhakti. (Jaiva Dharma, Chapter 21)

3.What is a living entity's duty prior to attaining the platform of raga?

It is one's main duty to take shelter of regulative devotional service until one's raga is awakened. {Caitanya-siksamrta 1/1)

4.What is the difference between smarta-dharma and sadhana-bhakti?

Smarta-dharma is another name for worldly morality. The prescribed religious principles designed to bring about spiritual advancement are called sadhana-bhakti. (Caitanya-siksamrta 3/1)

5.What is the ultimate benefit for a conditioned soul?

The conditioned souls are prone to material enjoyment, and thus it is inevitable that they will suffer in the cycle of birth and death. Serving Krsna by giving up material enjoyment brings about their ultimate benefit. (Commentary on Siksdstakam, 1)

6. What is the duty of an embodied soul?

As long as you have this material body, carefully remain fixed in the principles of bhakti. Always serve the devotees, chant the name of Krsna, worship Radha and Krsna, and remain indifferent to sense gratification. By the mercy of the devotees, the holy name, and the dhdma, keep undesirable association far away. Soon you will attain residence in the eternal dhdma where pure service to Radha and Krsna manifests. (Navadvipa-bhava-tarahga, 107-108)

7. What are the differences between karma-yoga, jndna-yoga, indirect devotional service, and direct devotional service?

When one acts for selfish enjoyment, that is called karma-kanda. When one desires to attain freedom from activity through knowledge, action karma-kanda becomes jhana-yoga or karma-yoga. When such activities are performed in a way that is conducive to the attainment of bhakti, they are called jhana-bhakta-yoga or subsidiary devotional practices. But only those activities characterized by the principles of pure worship are called bhakti proper.
(Brahma-samhita 5.61)

8.How many types of sukrti are there?

How can one accumulate the sukrti born of devotional service?

There are three types of sukrti: sukrti born of karma, sukrti born of jnana, and sukrti born of bhakti. In the first type of sukrti, one enjoys the fruits of one's karma. In the second type, one attains liberation. In the third type, one develops firm faith in unalloyed devotional service. Performance of the limbs of the devotional service without one's knowledge is called sukrti born of devotional service. (Harinama-cintamani, Chapter 1)

9.What is the difference between real Bhajana and shadow bhajana?

The following statements are offered to neophyte Vaisnavas who practice chanting namdbhdsa: "Even if one worships Krsna with various material desires, he will still attain perfection in devotional service"; "By worshiping Krsna to fulfill one's material desire, one attains the mellows of devotional service to Krsna"; "If an ambitious person worships Krsna, then even though he does not desire pure devotion, Krsna will still allow him to serve His lotus feet." The word bhajana in this context refers to the unrelenting sadhana practiced by those who are almost Vaisnavas. But real bhajana lies in the favorable cultivation of Krsna consciousness without the desire for sense gratification, fruitive activities, or mental speculation.
(Sajjana Tosani 4/12)

10.What does it mean for a householder to control the urge of his genital?

To have sex with one's legitimate wife is called controlling the urge of the genital. (Sajjana Tosani 11/5)

11.Can foodstuffs cooked by nondevotees or pseudo devotees be offered to Krsna?

Only foodstuffs cooked by pure devotees should be offered to Krsna. Nondevotees and pseudo devotees should not be present while the Vaisnavas are worshiping Krsna. (Harinama-cintamani)

12. Should one take remnants of demigods?

What is the harm if one does? When can one take the remnants of demigods and demigoddesses?

Worshipers of the demigods are mostly Mayavadis. If one accepts prasada from them, one's devotional service is diminished. Accepting such prasada is an offense to Bhakti-devl. If a pure devotee offers the remnants of Krsna to the demigods and demigoddesses, the demigods accept it with great pleasure and dance in ecstacy. Thereafter a devotee can take their prasada and become joyful. (Jaiva Dharma, Chapter 10)

13.How should those who desire their own benefit be resolved?

One should maintain simplicity in all one's activities. One should not keep one thing in the heart and display something else in one's behavior. One should not try to collect cheap adoration from persons who are averse to devotional service by displaying artificial symptoms of ecstatic love. One should be partial to pure devotional service and should not support any other conclusion. One's intention and behavior should be one and the same. (Sajjana Tosani 8/10)

14.Are the worshipers of Krsna immoral or attached to matter?

When can one actually worship Krsna?

In order to worship Krsna, one must first become saintly. Women should not associate with men and men should not associate with women. If one can gradually give up mundane thoughts, activities, and try to progress on the path of spiritual advancement, one will attain the body of agopi in Vraja. Unless one becomes a gopi, one will not be able to worship Krsna. {Sajjana Tosani 10/6)

15. How should one respect Ekadasi day?

On the day before Ekadasi one should remain strictly celibate. On the day of Ekadasi, one should fast even from water, stay awake throughout the night, and

constantly chant the holy names of Krsna. On the day after Ekadasi one should again observe strict celibacy and break one's fast at the appropriate time. This is how one should respect Ekadasi.
(Jaiva Dharma, Chapter 20)

16.How should one observe Purusottama-vrata?

There are three kinds of transcendentalists, the svanisthd, parinisthita, and nirapeksa. Vows like the Sri Purusottama-adhika-mdsa are meant for the svanisthd transcendentalists. The parinisthita devotees are eligible to observe vows of Purusottama according to the rules and regulations of Karttika vrata, as instructed by their respective spiritual teachers. Because of their propensity to perform unalloyed devotion, the nirapeksa devotees honor prasada and engage in hearing and chanting Hari's holy names day and night throughout the year according to their ability. (Sajjana Tosani 10/6)

17.What kind of behavior should one follow?

In whatever asrama one stays, one should give up attachment for sense enjoyment and follow the principles of their asrama. One should become enthusiastic about the execution of devotional service to Krsna and follow the behavior of devotees. (Sajjana Tosani 2/7)

18. What procedure should a conditioned soul follow to attain Krsna's mercy?

A conditioned soul should gradually give up the nature and activities of the modes of passion and ignorance, and should accept only the mode of goodness in all dealings related to his livelihood. He should then make those activities

fully transcendental to the material modes by practicing devotional service. The more one's practice of devotional service becomes purified, the more one becomes eligible to receive Krsna's mercy. (Sri Bhagavatarka-maricimala)

19. What is the duty of a renounced Vaisnava?

A renounced Vaisnava should give up associating with his wife, accumulating wealth, idle talk, palatable foodstuffs, opulent dress, and over-endeavor, and should spend his days in a place where he can worship Lord Hari peacefully. (Sajjana Tosani 5/11)

20.How should a renounced Vaisnava maintain himself?

How will he obtain knowledge about Krsna?

A renunciant must not accumulate wealth. He should maintain his wife by begging alms every day and should practice devotional service. He should not get involved in any kind of enterprise. Becoming involved in business will make him faulty. The more he worships the Lord with simplicity and humility, the more he will understand the science of Krsna, by the Lord's mercy. (Sajjana Tosani 10/9)

21.Should a renunciant associate with women?

The Vaisnava who has accepted the renounced order of life should maintain his livelihood by begging alms door to door, just like a bee who collects honey from one flower and another. He should never converse or associate with women. He should keep an equal distance from women, kings, and poisonous snakes. {Sajjana Tosani 5/10)

22. Is it possible to worship Hari in one's childhood?

It is improper to think that it is not possible to worship Lord Hari in one's childhood. We find in the histories that Dhruva and Prahlada both achieved the Supreme Lord's mercy in early childhood. If one person is able to do something, then every person is capable of doing it if he tries. As such, whatever is practiced from one's childhood gradually becomes a habit when one grows up. (Caitanya-siksamrta 1/1)

23. What are the primary and secondary differences in the process of bhajana?

What harm can be caused by the secondary differences?

As the human beings in this world gradually move from uncivilized to civilized, from civilized to scientific, from scientific to moral, and from moral to devotional, the process of worshiping God also changes according to the differences in language, dress, food, and mental condition. If one considers this from an impartial viewpoint, one can understand that these secondary differences do not actually cause harm. As long as there is unanimity in the process of bhajana there will be no problem at the time of perfection. (Caitanya-siksamrta 1/1)

24. What is the proof of advancement on the sadhana path?

There are mysteries in the practice of sadhana. Transcendental knowledge, devotional service, and detachment from material objects increase simultaneously. Whenever we see a sddhaka revert to a previous stage in his practices, it is to be understood that there is a fault at the root of his sadhana. Without the association of devotees and the mercy of the spiritual master one cannot always be protected from the danger of misguidance. (Caitanya-

siksamrta 1/6)

25. What is gradual advancement?

The gradual levels of advancement are proper and certainly effective. In the beginning one should lead a pious life by becoming fixed in the principles of varnasrama. When one is advanced, one can certainly lead a life of regulative devotion. Finally, one can achieve perfection by engaging in loving devotional service to Krsna. (Caitanya-siksamrta 1/6)

26. What are the gradual levels of advancement beginning from animalistic life to the temple of love?

After surpassing various levels of advancement from animal life to civilized life, godless moral life, moral life with an imaginary God, moral life with God at the center, and ultimately devotional life, a living entity reaches the temple of love. (Caitanya-siksamrta 3/1)

27. Is the life of a devotee on the path of rdga the same as the life of a devotee on the path of regulative devotional service?

Human life is structured into various levels. The outcastes are on the lowest grade, the godless but moral persons are second-grade, the theistic but moral persons are third-grade, the life of the regulative devotees is fourth-grade, and the life of devotees agitated by rdga is the topmost grade. (Caitanya-siksamrta 3/4)

28.What is the difference between the miseries of devotees and the miseries of the nondevotees?

The nondevotees think that their perishable material body is the all in all. Whatever distress they suffer is severe. Even though they try to remove these miseries in various ways, they are unable to do so. The devotees, however, know that their temporary material life is the life of a guest. Therefore, due to the influence of their pure spiritual bliss, their temporary ordinary distresses are passed off as most insignificant. (Sajjana Tosani 10/2)

29. What is the first limb of bhajanal What should be the first teaching of a spiritual master to his disciple?

The first limb of bhajana is to serve the ten original principles (Dasa-mula). After teaching these ten essential principles, a spiritual master should teach his disciple the five samskaras or purificatory processes. Unless one begins to worship the Lord after drinking the nectar of these ten principles, one's anarthas will not be destroyed. (Sajjana Tosani 9/9)

30. How is the misconception regarding one's constitutional position destroyed, and how does one revive one's constitutional position and cultivate Krsna consciousness?

The misconception regarding one's constitutional position does not go away in one day. It is gradually vanquished as one cultivates Krsna consciousness. The living entity's constitutional position is as Krsna's eternal servant. Cultivation of Krsna consciousness with this conviction is the actual cultivation of Krsna consciousness. The science of self-realization is awakened by the spiritual master's mercy. A disciple should try to realize his constitutional position with utmost care. Otherwise, even his first anartha on the path of spiritual life will not be destroyed.
(Sajjana Tosani 9/9)

31. How can we remove material desires from the heart?

If one has material desires in the heart, then with all humility one should reluctantly accept them and continue to worship the Lord without duplicity. Then within a short period of time, the Lord will sit in one's heart and remove all material desires, leaving only the desire for His loving service. {Caitanya-siksamrta 1/7)

32. How are bhava and prema awakened?

While cultivating the chanting of Hari's holy names by the strength of association with saintly persons, one's bhava is awakened. Gradually, one's prema is also awakened. As prema manifests, liberation personally appears as a secondary fruit before the devotee. (Sajjana Tosarii 9/9)

33. How can one get free from the influence of offenses against the holy names?

How does one destroy namabhasa and progress to Suddha-nama?

Namabhasa is destroyed by the spiritual master's mercy and one is thus protected from offenses against the holy name. {Caitanya-siksamrta 6/4)

34.What is the essence of the various methods of bhajana?

Among all methods of bhajana, the chanting of Hari's holy names is the essence.

{Caitanya-siksamrta 3/3)

35. How does one develop a taste for chanting the holy name?

How does one achieve unalloyed devotional service in the form of taking complete shelter of the holy name?

Mere belief in the science of the holy name and studying the scriptural teachings about the holy name is not enough. If we practically apply the instructions, however, we will get the desired result. Those who do not chant the holy name even after understanding the name's glories are not offenseless. Such people do not develop a taste for chanting because their hearts are weak due to bad association. Therefore, they are offenders at the feet of the holy name. To develop auspiciousness, one should nullify all one's offenses by associating with devotees and taking shelter of the holy-name without duplicity. If one carefully chants the holy name offenselessly, then in a very short time, the holy name will blissfully appear. Gradually, this bliss will increase so much that one does not wish to give up chanting the holy name. Thus, he takes complete shelter of the holy name. {Sajjana Tosani 11/5)

36. How can we exhaust our offenses against the holy name?

Can the offenses be exhausted if we perform pious activities or undergo atonement?

Apart from when we are resting, which is necessary to keep body and soul together, we should always humbly chant the holy name. Then our offenses against the holy name will be nullified. No other pious activity or atonements can counteract offenses against the holy name. {Harinama-cintamani)

37.How does one make advancement in worshiping the Lord?

By eagerly contemplating the actual meaning of chanting of the holy names and by praying to Krsna with humility, one gradually makes advancement on the path of bhajana. Unless one follows this process, one will spend many births practicing sadhana, just as the karmis and jnanis do. {Caitanya-siksamrta 6/4)

38. How does one come to the platform of pure goodness?

If there is dirt on the body, it cannot be cleansed by scrubbing it with more dirt. Material activities are dirt, so how can they cleanse our contamination? The state of pure goodness is awakened by the process of devotional service, which is achieved by the mercy of the spiritual master, Krsna, and the Vaisnavas. The state of pure goodness illuminates the heart.
{Caitanya-siksamrta 7/7)

39.What is introspection?

Who are the introspective?

Those who know that the Supreme Lord is their life and soul and thus spend their lives dovetailing their scientific knowledge, art, morality, religiousness, and thought with devotional service to the Supreme Controller, although conditioned, are introspective. This life of introspection is called the life of regulative devotional service. {Caitanya-siksamrta 8, Conclusion)

40.Which sadhana process determines which planet the devotees who have developed love of God attain?

In this material creation there are fourteen worlds progressively situated one after another. The ambitious and fruitive householders wander throughout Bhur, Bhuvar, and Svar lokas. By performing pious activities without expecting

anything in return, the strict celibates, ascetics, truthful and peaceful persons wander throughout Maharloka, Janaloka, Tapaloka, and Satyaloka. On the upper portion of Satyaloka is the abode of the four-headed Brahma, and beyond that is the spiritual abode Vaikuntha, where Kslrodakasayl Visnu resides. The sannyasi paramahamsa and the demons who are killed by Lord Hari surpass the river Viraja (in others words, the fourteen worlds), and after entering into the effulgent abode of Brahman attain nirvana in the form of the annihiliation of the self. The devotees of the Lord who are attached to His opulent feature, the pure devotees, the loving devotees, the more loving devotees, and the most loving devotees attain the abode of transcendental Vaikuntha, or the spiritual sky. The devotees who worship the Lord in the mood of Vraja madhurya attain Goloka.
{Brahma-samhita 5.5)

41.By what process is the perfection of Vaisnavism attained?

In that case, his life will follow whichever attachment is greater. A boat moves by the strength of oars, but when the water's current carries away the boat, the oars are defeated. In the same way, as the sadhaka tries to cross the ocean with the boat of the mind and various oars like dhydna, pratyahara, and dharana, sometimes the current of attachment quickly carries him into sense gratification. Devotional service to Visnu is executed with spontaneous love. The sadhaka certainly achieves spiritual attachment in no time through spontaneous devotional service.
(Prema-pradipa, Ray 4)

42.How can attachment for material objects transform into attachment for the Supreme Lord?

When the cause of the mind's restlessness is sense gratification, and this restlessness is the main obstacle in the practice of devotional service, then all sensual activities should be dovetailed in the service of the Lord and the attachment to sense gratification should be transformed into attachment for the

Lord. {Sajjana Tosani 10/11)

43. What is the cause of achieving Krsna's mercy?

Spontaneous worship of the Lord is the cause of achieving Krsna's mercy. {Sajjana Tosani 10/11)

44. How many platforms are there in sadhana-bhakti?

What is the doorway to love of God?

There are four platforms in sadhana-bhakti: sraddha, nistha, ruci, and dsakti. After crossing these four platforms, one has to come to bhava, which is the doorway to prema. (Sajjana Tosani 10/10)

45. How does one prove the supremacy of sadhanabhakti! Who is the actual candidate to receive the Lord's mercy?

One should maintain one's life by following the principles of varnasrama-dharma. By practicing yoga one can regulate and improve the mind, but by performing sadhana-bhakti, one advances in spiritual life. Although a practitioner of devotional service may not be an experienced farmer, an expert businessman, or a clever warrior, nevertheless, according to his devotional qualification, he is mature in the tactics necessary to live the highest human life. Even though an expert royal minister may not be able to operate a tank, he still arranges the battle as the head of the army. In the same way, a person who sees that a practitioner of devotional service is situated on the highest platform in all respects is actually intelligent and as such has achieved the Lord's mercy. (Caitanya-siksamrta 1/6)

46. Should the transcendentalists accept the Gosvamis' conclusions along with the conclusions of the sages who have compiled the scriptures?

All processes for Krsna conscious cultivation that the sages have written in their own literature are legitimate. Many of these processes have been cited in Hatibhakti-vildsa, and Rupa Gosvami has chosen sixty-four such items to present in his book, Bhakti-rasdmrta-sindhu. (Tattva-sutra 35)

43 -Sraddha

1. What does one who develops faith gain?

Tayd desika pdddsayah: faith gives one the opportunity to take shelter at the lotus feet of a bona fide spiritual master. (Amnaya-sutra 59)

2.Can the faith of karmis and jndnis actually be called sraddha?

The sraddha to which the karmis and jndnis repeatedly refer cannot actually be called sraddha. They simply misinterpret faith. If you call a piece of iron gold, then it is simply annoying. Iron is always iron and never gold, unless it is touched by touchstone. Devotional service to Krsna is touchstone. If fruitive activity and the cultivation of knowledge, which are like iron, come in contact with devotional service, then they transform into gold. This is the influence of the touchstone of devotional service. (Sri Rupdnuga-bhajana-darpana, Song 3)

3. What is sraddha?

What is the difference between sraddha, faith, and saranagati, surrender?

The firm faith one develops after hearing the topics of Hari from the mouths of saintly persons is called sraddha. As soon as sraddha is awakened, a little bit of saranagati is also awakened. Sraddha and saranagati are almost the same. (Jaiva Dharma, Chapter 20)

4. What is sraddha?

Knowledge, opulence, and pious activities are not the best processes for achieving perfection in the ultimate goal of life; devotional service alone is the pure process. When such a mentality toward unalloyed devotion develops, it is called sraddha. (Sajjana Tosani 4/9)

5. What is the symptom of sraddhd's awakening?

Having firm faith in the scriptures is called sraddha. The scriptural purport is that if one does not surrender to Krsna, he will be full of fear. If he is surrendered to Krsna, however, he will be fearless. Therefore the development of sraddha is evident when the symptoms of saranagati are present. (Sajjana Tosani 4/9)

6. Who can actually please Krsna?

It is not a fact that Krsna is pleased simply by our executing the limbs of devotional service after we take initiation. Only those who have unflinching faith in unalloyed devotional service can please the Lord. (Sajjana Tosani 8/10)

7. How possible is it to attain devotional service?

Until one develops faith in devotional service—even though one has other good qualities apart from the quality of full surrender to Krsna—one will not achieve devotional service.
(Sajjana Tosani 5/1)

8. How many kinds of faith are there?

What qualification does each award?

Vaidhi-sraddhd awards one the qualification to engage in regulative devotional service. Staunch faith awards one the qualification to engage in ragatmika-bhakti. (Jaiva Dharma, Chapter 21)

9.Who is bereft of sraddha?

Those who have no pious activities have no sraddha. Even if they are preached to heavily, still they will not understand anything.
(Sajjana Tosani 11/11)

10. Who can easily understand the purport of the acaryas' instructions?

Those who have developed faith according to their pious activities receive pure intelligence by Krsna's mercy. Because of this intelligence, they can easily

understand the purport of the dcaryas' instructions. (Sajjana Tosani 11/11)

11. What is the qualification for performing krsna- kirtana?

Faith is the only qualification for engaging in krsna-kirtana. There is no other consideration. (Harinama-cintamani)

12. Is sraddha a limb of devotional service?

Sraddha is not a limb of devotional service but an instrument to destroy an unalloyed devotee's attachment to fruitive activities. (Sajjana Tosani 4/9)

13. What is the seed of devotional service that brings one to the platform of transcendence?

Through sadhu-sanga, sraddha gradually increases. The more one's sraddha increases, the more one becomes eager. When a living entity becomes eager, his endeavor is to search for an opportunity to attain the Lord's lotus feet. He sees that he is influenced by anarthas and that his constitutional nature is dormant, although he is the Lord's servant. He therefore engages in devotional service without deviation in the association of self-realized saintly persons devoid of anarthas. This sraddha is the sraddha that brings one to the platform of transcendence. This is the seed of devotional service.
(Sajjana Santos 9/5)

14. Is sraddha that renounces the service of devotees actual sraddha'?

The word sraddha found in Bhag. 11.2.47 is only sraddhdbhasa, because the development of sraddha in worship of Krsna that gives up Vaisnava-seva is only a reflection of real sraddha. In other words, it is only traditional, worldly sraddha and not the transcendental faith that leads to unalloyed devotional service. Both the sraddha and worship of such persons is mundane.
(Jaiva Dharma, Chapter 25)

44 -Sadhu-sanga

1. How does a devotee worship Krsna?

This material world is useless, and only foolish people take pleasure in it. A renounced person worships Radha and Krsna in Vraja in the association of saintly persons and constantly takes shelter of the Lord's holy names.
(Conclusion to the commentary on Sri Caitanya-caritamrta)

2. When does a living entity develop the desire to associate with saints?

As a result of heaps of pious activities and due to the Lord's mercy a living entity's desire for material existence becomes weak. Then he automatically develops the desire for sadhu-sanga. By discussing the topics of Krsna in the association of devotees one develops faith, and when he gradually cultivates Krsna consciousness with more determination, he becomes greedy to attain Krsna. On such a platform, he learns the art of performing bhajana by taking

shelter at the lotus feet of a bona fide, pure spiritual master.
{Sajjana Santos 11/5)

3. Why is sadhu-sanga necessary?

One should develop the characteristics of the sadhus and learn scriptural conclusions from them. (Sajjana Tosani 11/6)

4. What does it mean to take shelter at the lotus feet of a spiritual master?

Associating with an intimate devotee of the Lord is taking shelter at the lotus feet of a spiritual master. (Sajjana Tosani 2/1)

5. What is the result of traveling to holy places?

What does one gain from sadhu-sanga?

jatha sadhu tatha tirtha sthira kori' nija citta sadhu-sanga koro nirantara
yathaya vaisnava-gana sei sthana vrndavana sei sthane ananda asesa

A holy place is wherever devotees reside. Therefore, pacify your mind and associate constantly with devotees. Where Vaisnavas reside, that place is Vrndavana, and one will experience unlimited happiness in that place. (Kalyana-kalpataru, Song 4)

6. Are sadhus ever selfish?

The demigods may become selfish, but devotees never become selfish. Therefore, persons who desire their own benefit should eagerly hanker to live wherever they find a desire for pure love, wherever topics about Krsna are being discussed, where there is hari-sahklrtana, wherever there is a desire to hear Krsna's glories, and wherever Krsna and the Vaisnavas are being glorified. (Commentary on Bhajanamrtam)

7. How can the living entity's dormant constitutional nature be revived?

What can revive the living entity's dormant constitutional nature? Fruitive activities, mental speculation, and renunciation cannot do it. Only the association of self-realized souls can revive the living entity's dormant nature. Two things are required in this connection: a person must have acquired a little faith through the accumulation of past pious activities, and on the strength of such sukrti, he will receive the opportunity to associate with qualified sadhus. That is the second requirement. (Sajjana Tosani 9/9)

8. What is the root of a living entity's original nature?

Nature is born from association. One's nature is determined according to one's association. The faith that a living entity develops by living out the karma of his previous life's association is changed by the association he has in his present life. Therefore, association is the root cause of a living entity's nature. (Sajjana Tosani 15/2)

9. What is the only cause of advancement for worldly Vaisnavas?

Mature yogis, expert in devotional service, are called uttama-adhikarls. Immature yogis who desire devotional service but who sometimes engage in fruitive activities while following religious principles are called madhyama-adhikdris. Neophyte devotees who are attached to karma are counted among the worldly Vaisnavas, or kanistha-adhikdrls. In the hearts of such kanistha devotees, the reflection of devotional service awakens. If a little bit of pure devotional service arises in their hearts, they give up their attachment for karma and become madhyama-adhikdris. It is only by association with sadhus that one can move from one qualification (adhikdra) to the next. (Commentary on Bhajanamrtam)

10. Whose association is desirable?

By whose association can one make advancement on the path of spiritual life?

One who has awakened pure devotional service in his heart is an unalloyed devotee of Krsna. His association is most desirable. The association of madhyama-adhikaris is also suitable. A practitioner of devotional service should always take shelter of devotees who are superior to him. In this way, he can make advancement on the path of spiritual life. (Commentary on Bhajanamrtam)

11. How should one associate with pure devotees even in ordinary dealings?

One should behave with ordinary people as one behaves with a stranger while buying something from him in the market. Dealings with the Lord's pure devotees, however, should be based on love. (Sajjana Tosani 11/11)

12. Does one waste time simply by sitting near a Vaisnava?

Sri Ramanujacarya's foremost instruction is this: If you cannot purify yourself by any endeavor whatsoever, then sit with the Vaisnavas and you will achieve all auspiciousness. {Sajjana Tosani 11/11)

13. Is there any direct proof that sddhu-sanga brings auspiciousness?

By observing a devotee's pure characteristics, in a short time a person's mind is changed, his attachment for sense enjoyment decreases, and the seedling of bhakti sprouts in the heart. One even gradually develops a taste for the Vaisnavas' food and behavior. We have seen how by associating with Vaisnavas, people have given up many anarthas—the taste for women, the thirst for wealth, the desire for sense enjoyment and liberation, the inclination for karma and jnana, and the taste for meat, fish, wine, tobacco, and pan. By observing a Vaisnava's quality of not uselessly wasting time, many people have easily given up anarthas such as laziness, oversleeping, useless talk, the urge to speak, etc. We have also seen that by associating with Vaisnavas for some time, people's cheating propensity and desire for fame have been destroyed. We have seen with our own eyes that by associating with Vaisnavas with a little affection, all other association, such as one's attachment to his prejudices, have been vanquished. Those who are attached to winning fights, those who are expert at attaining dominion over others, those who are eager to accumulate wealth—all such persons have attained devotional service, being purified by the association of Vaisnavas. Even those who think, "I will defeat the world by argument and attain supremacy," have been pacified. Without the association of Vaisnavas there is no way to rectify attachment to one's prejudices and appetites.
(Sajjana Tosani 11/11)

14. What does a sadhu do?

A Sadhus award divine eyes to our heart. (Bhdgavatdrka-maricimdla 15.17)

15. What is the nature of a sadhu?

A sadhu never finds fault with others. Rather, he respects whatever little qualities he sees in them.

16. Are there too many sadhus?

Is it proper to recognize a sadhu by his external dress?

In this age of Kali, the understanding of who is a sadhu is becoming lost. The sad part is that we should always remember that we are gradually being cheated by associating with those we consider sadhus simply because of their dress. There are not too many sadhus. Rather, there are less sadhus nowadays, and it has become rare to find a real sadhu even after searching for a long time and traveling to many countries. (Sajjana Tosani 15/2)

17. Is it proper to distinguish the difference between a pure Vaisnava and a cheater?

In order to distinguish pure devotional service and pure devotees from other systems and persons, Srila Krsnadasa Kaviraja Gosvami gave a method by which we could recognize the branches of devotees. By following that method, even today we can distinguish between pure Vaisnavas and cheaters. No compromise should be made in this regard. There is no possibility of the living entities achieving auspiciousness without sadhu-sanga. Therefore, we should certainly distinguish between pure Vaisnavas and cheaters. ¦{Sajjana Tosani 10/5)

18. Is sadhu-sanga a limb of devotional service in the conditional state?

In the conditional state, association with devotees helps one to develop taste for Hari. It is not a limb of devotional service.
{Tattva Sutra 33)

19. What piety awards devotional service?

Associating with devotees is the only piety that awards devotional service.
(Jaiva Dharma, Chapter 17)

20. What is the result of pretentious sadhu-sanga?

Many people think that by serving a sadhu's lotus feet by offering him obeisances, drinking the water that has washed his feet, honoring his remnants, or giving him a donation, they can receive the benefit of sadhu-sanga. Although we show a sadhu respect by such activities, and although we can gain something from those activities, they do not constitute actual sadhu-sanga. If we can carefully search out the pure characteristics and nature of Vaisnavas and emulate them without duplicity, we will ourselves attain pure devotional service. A materialist approaches a sadhu, offers obeisances, and prays as follows: "O merciful one! Please be kind to me. I am poor and fallen, so how will my attachment for material existence be destroyed?" These words are simply cheating. Materialists certainly consider accumulating wealth and material objects the goal of life. Their hearts are therefore always proud because of their possessions. They artificially make a show of humility and devotion, fearing that if the sadhu curses them their desire to obtain name, fame, and sense gratification will be destroyed. If a

sadhu blesses them by saying, "O dear one, may your material desires, wealth, and followers be destroyed!" the materialists will quickly say, 'O Sadhu Maharaja! Please do not give me such a benediction. Such a benediction is simply a curse and yields only inauspiciousness." Such behavior toward a sadhu is simply cheating.

In the course of life a materialist may meet many sadhus, but due to his artificial behavior, he does not gain from their association. Therefore, if we can always carefully imitate the pure characteristics of the saintly persons with spontaneous faith, we can certainly make spiritual advancement by their association. We should always remember this while approaching sadhus and try our best to realize their pure nature and character so that we can build our own character upon their example. This is what the Srimad-Bhagavatam teaches.
{Sajjana Tosani 15/2)

21. Is it possible to give up bad association without sadhu-sanga?

Giving up bad association is not enough. It is our duty to carefully associate with devotees. {Sajjana Tosani 15/2)

22. Is it proper to give up the bad association of unauthorized gurus and to accept the association of bona fide gurus?

One should take leave of one's unqualified family guru by giving him his desired wealth and respect, and should then search out a bona fide spiritual master. (Harinama-cintamani)

23. With what kind of Vaisnava should one associate?

One should associate with a Vaisnava who is superior to oneself. (Sri Manah-Siksa, Verse 10)

24. Are there always sadhus in this world?

Why is sadhu sahga so rarely achieved?

There are always sadhus in the world, but because nondevotees cannot recognize them, sadhu-sanga has become rare.
(Jaiva Dharma, Chapter 7)

25. Should one indulge in gossip with a sddhul What is sadhu-sanga?

If we approach a sadhu and converse with him like a witch-haunted man—saying things like, "It is very hot in this country. I feel healthier in that country. That man is nice. This year we will make a profit from harvesting paddy and wheat"—then we are not gaining anything by our sadhu-sanga. Being absorbed in his own ecstasy, a sadhu may reply to one or two questions from an inquisitive person, but this will not award that person devotion to Krsna or the benefit of sadhu-sanga. We should approach a sadhu with love and devotion and discuss with him topics of the Supreme Lord. Then we can attain devotional service. (Sajjana Santos 10/4)

45 -Bhajana-kriya

1. What is the perfection of bhajana?

Sadhana yogena acarya prasddena ca turnarh tadapa nayanam eva bhajana

naipunyam: the perfection of bhajana is to destroy the four anarthas through sadhana by the mercy of an acarya. (Amndya-sutra, 75)

2. What is bhajana-kriya?

The seed of devotional service is present in the hearts of all spirit souls. In order for that seed to fructify and transform gradually into a tree, one must act as a gardener. Activities such as discussing devotional literature, worshiping the Supreme Lord, associating with saintly persons, and residing in places infested with devotees are required. When the seed of devotional service fructifies it is extremely important to clean the land of thorns and bits of stone. These activities can be executed perfectly if one perfectly knows the science of devotional service.
(Prema-pradipa, Ray 6)

3. In whose association is it possible to achieve the Supreme Lord?

The only way to attain the Supreme Lord is to take shelter of a maha-bhagavata. Knowing this perfectly well, one should then follow his order.
(Sajjana Tosani 7/3)

4. Does accepting a bona fide spiritual master depend on accepting a family guru?

Before accepting a spiritual master, both the spiritual master and the disciple test one another. This is described in scripture. In this case, a family guru is not needed.
(Harinama-cintamani)

5. What is the difference between updya-buddhi and upeya-buddhi in the service of Vaisnavas?

After giving up updya-buddhi in the service of Vaisnavas, intelligent persons should always aspire for upeya-buddhi. Updya-buddhi means to think that we can achieve some other fruits by serving Vaisnavas, and upeya-buddhi means thinking that as a result of many pious activities, we have finally attained the service of the Vaisnavas. {Sajjana Tosani 7/3)

6. What is a devotee's first duty upon awaking in the morning?

A devotee should utter the names of the exalted Vaisnavas in his disciplic succession upon rising in the morning. {Sajjana Tosani 7/3)

7. What is a devotee's daily routine?

A devotee should faithfully describe the transcendental qualities of his spiritual master for one hour every day. {Sajjana Tosani 7/4)

8. How should one display his service attitude toward the guru and Vaisnavas?

One should always serve the spiritual master and the Vaisnavas by respecting them equally. One should keep firm faith in the words of the previous deary as. {Sajjana Tosani 7/3)

9. How should one accept a Vaisnava's chastisement?

If a Vaisnava chastises us, we should simply remain silent and not think of his harm. {Sajjana Tosani 7/4)

10.What should be the mentality and behavior of one who practices devotional service?

One who practices devotional service should display humility before the Supreme Lord, appear like a fool before the spiritual master, surrender his independence before Vaisnavas, and display detachment toward material existence. {Sajjana Tosani 7/3)

11. How can we remove anarthas?

What is the mystery behind worshiping the Lord in the Vraja mood?

With a desire to remove from the kingdom of one's heart the disturbances created by those demons whom Lord Krsna killed, one should humbly pray to Hari. Then Lord Hari will certainly remove our anarthas. The anarthas created by the demons killed by Baladeva should be removed by our own endeavor. This is the mystery of worshiping the Lord in the Vraja mood. {Caitanya-siksamrta 6/6)

12. What is the gradual process of bhajana?

The pious activities that lead to bhakti generate faith. One then becomes interested in associating with pure devotees. Thereafter, one is initiated by the spiritual master and executes the regulative principles of devotional service under his order. Thus, one is freed from all unwanted habits and becomes firmly fixed in devotional service. Then one develops taste and attachment. This is the way of sadhana-bhakti, the execution of devotional service according to regulative principles. Gradually, emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Krsna consciousness. While chanting at the stage of nistha, anarthas are destroyed and one attains taste for the holy name. Then as more anarthas are destroyed, one comes to the stage of attachment. Gradually as one attains bhava, or rati, almost all anarthas are destroyed. In this development, if the desire for fame arises due to the company of nondevotees, it will lead to kutinati, diplomacy. This will result in falldown. Therefore, one should carefully abandon the company of nondevotees and always chant the Lord's name in great ecstasy. (Bhajana-rahasya, Chapter 1)

13. What is the harm if one gives up the gradual path of devotional service?

If one thinks of his siddha-deha without achieving the adhikara, his intellect will become bewildered. One should carefully accept the sequence as given in the Siksastakam if he wants to attain perfection. By observing the activities of sadhus, one can attain pure intellect. (Bhajana-rahasya, Chapter 1)

46 -Anartha-nivrtti

1.What is the materialist's primary anartha?

Sense gratification is the materialist's primary anartha. (Sri Krsna-samhita, 9/15)

2. How many kinds of anarthas are there?

There are four kinds of anarthas. They are svarupa-bhram, identifying the body with the self, asatrsnd, thirst for material enjoyment, aparadha, offensiveness, and hrdaya-daurbalya, weakness of heart. (Sajjana Tosani 9/9)

3. How are the four types of anarthas defined and how can they be destroyed?

By forgetting that we are pure spirit soul, servants of Krsna, the conditioned souls have fallen from their eternal constitutional position. Forgetfulness of this constitutional position is the living entity's principal anartha. Considering all material objects as either ourselves or belonging to us and thirsting for temporary material happiness define the second anartha. Desire for good children, wealth, and heavenly pleasures are examples of how this anartha manifests in us. The third anartha has ten forms, including lamentation, which arise from weakness of heart, the fourth anartha. These four types of anarthas are caused by nescience. They are gradually destroyed when we cultivate pure Krsna consciousness. (Jaiva Dharma, Chapter 17)

4. Can anarthas cover the great sun of the holy name?

The cloudlike anarthas of the conditioned souls cover the sunlike holy name and bring about darkness. Actually, the anarthas only cover the conditioned souls' eyes. The sunlike holy name is great and can never be covered. (Harinama-cintamani)

5. Why are the living entities not inclined toward the Supreme Lord?

Living entities are not inclined toward the Supreme Lord because of their incessant desire for sense gratification. (Sajjana Tosani 11/5)

6. When does the thirst for material enjoyment cease?

The thirst for material enjoyment is not totally destroyed until pure attachment for the transcendental Absolute Truth is awakened. (Sajjana Tosani 11/6)

7.What is the harm if one's heart is weak?

It is often difficult to give up bad association and activities unfavorable to devotional service due to weakness of heart. One commits offenses at the feet of Bhakti-devi due to bad association or sinful activities. This makes one's bhajana impure. Therefore, one should give up weakness of heart and engage in pure bhajana with enthusiasm. (Sajjana Tosani 11/7)

8. Which anarthas are produced from weakness of heart?

The following activities arise from weakness of heart: laziness; subordination to insignificant objects; bewilderment of heart due to lamentation; distraction from pure devotional service due to false argument; miserliness in offering all one's energy to the cultivation of Krsna consciousness; rejection of humility due to

the pride of caste, wealth, education, followers, beauty, and strength; willingness to be misguided by irreligious propensities and instructions; disinterest in rectifying prejudice; abandonment of compassion due to anger, illusion, envy; intolerance; false identification of the self as a Vaisnava due to the desire for name, fame, and the cheating propensity; and the torture of other living entities that arises from the desire to enjoy women, wealth, and other forms of sense gratification. (Sajjana Tosani 9/9)

9. What is thirst for sense gratification?

The desire for sense gratification using one's material body is called "thirst for sense gratification." Heavenly pleasures, sense enjoyment, wealth, and enjoyment from followers are all examples of this thirst. The more one's constitutional position is awakened, the more one will be detached from insignificant material objects. At the same time one should take special care to give up the offenses against the holy name. By chanting the Lord's name while giving up the offenses, one will quickly attain the treasure of love of God. (Sajjana Tosani 9/9)

10. Can one worship Lord Hari through one's own independent understanding?

Pure unalloyed devotional service will not be awakened in the heart if we depend on our own independent understanding. (Sajjana Tosani 11/6)

11. What disturbances do anarthas create?

The disturbances of bad association, duplicity, and dependence on godless people are caused by anarthas. These disturbances hinder our progress in

devotional service. One certainly indulges in discussing worldly topics in the course of bad association. As a result, one develops a strong attachment for temporary material objects and one's life of pure bhajana is thus greatly hampered. (Sajjana Tosani 11/7)

12. Is a long, healthy life without love of God to be condemned?

A long and healthy life becomes a source of anartha if there is no loving relationship with God. (Prema-pradipa, Ray 2)

13. What anartha does Putana symbolize?

Putana symbolizes the pseudo spiritual master who teaches his disciples material enjoyment and the importance of liberation. The pseudo sadhus who are fond of material enjoyment and liberation belong to the Putana category. Out of compassion for His pure devotees, child Krsna killed Putana to protect His newly grown mood. [For detailed explanation of this paragraph, please see Appendix A] (Caitanya-siksamrta 6/6)

14. What anartha does a practitioner destroy by hearing the pastime of Krsna breaking the cart?

The burden of former and modern prejudices, laziness, and pride are destroyed when Krsna kills Sakatasura. Child Krsna destroys such anarthas by killing the Sakata demon. {Caitanya-siksamrta 6/6)

15. What anartha does Trnavarta represent?

Trnavarta symbolizes the pride of useless learning, false argument, dry logic or reasoning, and the association of such persons. This list also includes atheism. Feeling compassionate upon seeing a practitioner's humility, child Krsna kills the demon Trnavarta and destroys the thorns on the path of bhajana. (Caitanya-siksamrta 6/6)

16. What anarthas are eradicated when Krsna uproots the Yamalarjuna trees?

The madness caused when we are violent toward others, association with women, and wine drinking are caused by the pride of opulence and aristocracy. Such pride makes a living entity's tongue unrestricted, and because he is merciless and shameless, he becomes envious of other living entities . Krsna destroys such faults by mercifully uprooting the Yamalarjuna trees. (Caitanya-siksamrta 6/6)

17. What anarthas does Vatsasura symbolize?

Sinful activities and being controlled by others' intelligence because of one's own greed or childish nature are the anarthas symbolized by Vatsasura. Krsna mercifully destroys them. (Caitanya-siksamrta 6/6)

18. What anarthas does Bakasura symbolize?

Duplicity, the cheating propensity, and false behavior due to deceit are the symptoms of the anarthas known as Bakasura. One cannot attain pure devotional service to Krsna without destroying these faults. (Caitanya-siksamrta

6/6)

19. What anarthas does Aghasura symbolize?

Krsna killing the demon Aghasura removes the sins of violence toward other living entities and torturing others due to hatred.
(Caitanya-siksamrta 6/6)

20. What anarthas does the bewilderment of Lord Brahma represent?

The bewilderment of Brahma represents the accumulation of doubts arising from the cultivation of karma and jsana, and the disregard for the mood of sweetness due to being absorbed in the mood of opulence. (Caitanya-siksamrta 6/6)

21. What anartha does Dhenukasura symbolize?

The killing of Dhenukasura deals with the removal of the gross or animalistic mentality, lack of spiritual knowledge, ignorance about the absolute truth, and the sin of one's knowledge opposing one's constitution position. (Caitanya-siksamrta 6/6)

22. What anarthas are removed when we hear of Krsna's chastisement of Kaliya?

Kaliya's chastisement removes pride, cheating, cruelty, the propensity to harm

others, and the lack of compassion for other living entities.
(Caitanya-siksamrta 6/6)

23. What anarthas does the forest fire pastime indicate?

Destroying the forest fire illustrates the destruction of quarrel between one living entity and another, and envy of authorized sampradayas, demigods, and conflicts such as war. (Caitanya-siksamrta 6/6)

24. What anarthas does the pastime with Pralambasura symbolize?

The killing of Pralamba illustrates the removal of the desire for women, profit, adoration, and distinction. (Caitanya-siksamrta 6/6)

25. What anarthas are indicated by the second forest fire pastime?

Krsna's swallowing the forest fire illustrates His removal of disturbances while practicing religious principles and those caused by atheists. (Caitanya-siksamrta 6/6)

26. What anarthas are symbolized by the yajsic brahmana s' negligence of Krsna?

Seeing the behavior of the yajhic brahmana s, devotees learn to give up indifference toward Krsna and attachment to fruitive activities caused by pride

in their standing under the vafndsrama system. (Caitanya-siksamrta 6/6)

27. What anarthas are symbolized by the pastime dealing with Indra's worship?

The prohibition to worship Indra illustrates the rejection of the godless mentality and self-worship. (Caitanya-siksamrta 6/6)

28. What is the teaching behind the pastime of delivering Nanda from Varuna's clutches?

Delivering Nanda from Varuna teaches us that by drinking wine, etc., our happiness in worshiping the Lord will certainly diminish. (Caitanya-siksamrta 6/6)

29. What is the purport of the pastime involving King Nanda's deliverance from the snake?

The deliverance of Nanda from the snake illustrates the rejection of the association of impersonalists, and the deliverance of the devotional science when it is swallowed by impersonalism. (Caitanya-siksamrta 6/6)

30. What anarthas does the pastime with Sankhacuda symbolize?

The killing of Sankhacuda teaches us to abandon the desire for name, fame, and the association of women. {Caitanya-siksamrta 6/6)

31. What anarthas does the bull-shaped Aristasura symbolize?

The killing of Aristasura shows how the disregard for devotional service, which manifests from the pride of cheating religion, can be destroyed. {Caitanya-siksamrta 6/6)

32. Which anarthas does Kesi symbolize?

The mentality, "I am a great devotee or an acarya," as well as mundane false ego and opulence, are destroyed when Krsna kills the Kesi demon. {Caitanya-siksamrta 6/6)

33. What anarthas does Vyomasura symbolize?

The killing of Vyomasura illustrates how we should abandon the association of thieves and hypocrites. {Caitanya-siksamrta -6/6)

34. What kind of anartha is lack of determination?

What harm does it cause?

"Let me indulge in sense gratification today; tomorrow I shall give it up." Such weakness can never bring auspiciousness. Whatever one feels to be obstacles on the path of his devotional service should immediately be given up on the strength of Caitanya Mahaprabhu's mercy. Determination is the root of sadhana. When determination is absent, one will not be able to advance even a step in

spiritual life. {Sajjana Tosani 11/5)

35. Is hypocrisy an anartha?

One should never hear the advice of the hypocrites, who are fond of sense gratification. {Caitanya-siksamrta 7/1)

47- Nistha

1. What is the life of priti?

Nistha is the life of priti. (Sajjana Tosani 2/6)

2.What is the resolution of a devotee who has developed nistha?

The devotees of Krsna are my mother and father, my friends and brothers. Only Krsna is my husband. Living with Krsna, I won't go anywhere. (Prema-pradipa, Ray 7)

3.What is most desirable in bhajana?

The most desirable things in bhajana are determination and simplicity. (Krsna-karnamrta, 1/12)

4. Why is the desire for nistha and association with devotees superior to the indifference and renunciation exhibited by the so-called philosophy of synthesis?

In the course of glorifying Paramahamsa, it is written that he was extremely hostile to sectarian religious principles, and despite living among followers of such religion, he was happy.From this we can understand that Paramaharhsa Mahasaya was an impersonalist and was not particularly acquainted with devotional service. The nature of impersonalism is that it ultimately makes a practitioner indifferent about his association. The nature of devotional service, however, is that it ultimately induces a practitioner to desire to associate with devotees and awards him nistha in the worship of his Lord. We ask which is better of the two. Sriman Mahaprabhu Caitanyadeva instructs that steady faith in the worshipable object and association with devotees are unlimitedly superior to renunciation and indifference. (Sajjana Santos 2/6)

5. What are the resolutions of a fixed devotee?

The six symptoms of devotional surrender are the acceptance of things favorable to devotional service, the rejection of unfavorable things, the conviction that Krsna will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility. (Bhajana-rahasya, Chapter 3)

6. What is nistha in one's worshipable object?

My Lord, You are not very satisfied by the worship of demigods who arrange for Your worship pompously and with various paraphernalia but who are full of material hankering. You are situated in everyone's heart as the Supersoul just to

show us Your causeless mercy. You are our eternal well-wisher, but You are unavailable to the nondevotees.
(Bhajana-rahasya, Chapter 3)

7. How should one faithfully hear the glories of Krsna's names and qualities?

If one hears glorification of Krsna's name, form, and qualities from the mouth of a devotee, but one's hair does not stand erect nor tears of ecstasy flow from one's eyes, then what is the use of maintaining such a life? (Bhajana-rahasya, Chapter 3)

8. How should one keep faith in Krsna and in His devotional service?

May the spiritual master of the three worlds, Sri Krsna, protect us all! Krsna is also known as Visvambhara. He manifests this world, maintains it, and in time destroys it. The entire creation is situated in Krsna. We are therefore His servants. He distributes the world's wealth. Let us offer our obeisances unto Sri Krsna, who awards us the ultimate goal, with full faith. You have taken birth just to perform devotional service to Krsna. Indeed, everything in this world other than devotional service to Krsna is false.
(Bhajana-rahasya, Chapter 3)

9. How should one have faith in one's bhajana?

My dear Lord Krsna, I pray that the swan of my mind may immediately sink down to the stems of the lotus feet of Your Lordship and be locked in their network! Otherwise at the time of my final breath, when my throat is choked with mucous, how will it be possible for me to think of You? In such a condition

Your holy name will not manifest on my tongue. If I leave my body without remembering You, how will I attain You? (Bhajana-rahasya, Chapter 3)

10. How should one faithfully pray to his worshipable Lord?

"O Hari! I have no faith in religious principles, and I have no knowledge of the soul. Furthermore, I have no devotion to Your lotus feet. I am utterly destitute, a rogue with no idea of the goal of life. In this way I always cheat myself. You, however, are the deliverer of the fallen, and I am an insignificant fallen soul. Therefore, You are the only goal of my life. Having achieved Your lotus feet I take shelter of You, for You are my eternal Lord, and I am Your servant. (Bhajana-rahasya, Chapter 3)

11.What is the mood of surrender to Krsna's supreme will?

There is no sin in this world that I have not committed. The results of those sinful activities are now beginning to fructify, and they have thrown me the material ocean. O Mukunda! Seeing no other path, I cry again and again before You. Punish me as You see fit. You are the giver of punishment, and You are my Lord. (Bhajana-rahasya, Chapter 3)

12. How should one pray to remain fixed in Krsna's service by giving up material desire?

O Hari, being evil-minded and seeing no other refuge, I have taken shelter of Your lotus feet. I have now come to know that You are my Lord. You are the Lord of the universe and I am Your eternal servant. When will that day come when I will actually realize myself as Your eternal servant? When will my material desires be completely destroyed so that I will spontaneously serve You

to Your satisfaction? (Bhajana-rahasya, Chapter 3)

13. How should one keep faith in full surrender to the Lord?

O Hari! I am an offender and am therefore always punishable. I have all bad qualities, and I am guilty of committing thousands and thousands of offenses. I am drowning inside this terrible, turbulent ocean of material existence. I have lost my way, and I desire to find the right path. O Hari, I have taken shelter of Your lotus feet out of fear. Please accept me as Your own. O Lord, Your vow is that You will definitely liberate anyone from material bondage who takes shelter of You. (Bhajana-rahasya, Chapter 3)

14. How is nistha expressed in regard to humility?

0 Hari! Let me submit one humble request before You. Be merciful and kindly hear my words. This is not a meaningless request, but it is confidential, coming from my heart. I am wretched and You are most merciful. Therefore, You are the most capable person to bestow mercy. As You confer Your mercy unto those who are fallen, I am a suitable candidate for Your mercy. If You ignore me, then it will be very, very difficult to find a more suitable candidate for Your mercy. (Bhajana-rahasya, Chapter 3)

15. What is nistha in regard to the desire to serve the Lord's lotus feet?

1 am always transgressing the Vedic injunctions. I am degraded, fickle-minded, always envious, ungrateful, proud, and sinful. I am controlled by lust and always engaged in cheating. In this condition, how will I cross the ocean of material suffering and engage in the service of Your lotus feet? (Bhajana-

rahasya, Chapter 3)

16. How is nistha expressed in regard to attaining the association of the most desirable devotees?

I may also take birth again according to my past activities or by Your will. O Purusottama, kindly hear this one request! I pray that if I again take birth, let it be in the house of Your servant even as a worm and I will be satisfied at heart. I have no desire to take birth even with the opulence of Lord Brahma in the house of someone averse to You. With folded hands, I offer You this humble prayer. (Bhajana-rahasya, Chapter 3)

17. How is nistha expressed in regard to self-surrender?

In this world there are bodily distinctions like man and woman, and four varnas and four dsramas divided according to the three modes of nature (goodness, passion, and ignorance). In this way, there are countless varieties of bodies. O Lord of my life! In whatever body I must reside and in whatever condition, I am not concerned, for I now surrender myself at Your lotus feet. From now on there is nothing left that I consider mine. (Bhajana-rahasya, Chapter 3)

18. How is nistha expressed in regard to sincerity?

With folded hands this rascal cries and without hesitation sincerely offers his prayers to You. In a sobbing voice I pray, "O merciful Lord, please be kind to me! Just cast Your merciful glance upon me once and thus save my life." {Bhajana-rahasya, Chapter 3)

19. How is nistha expressed in regard to pleasing Krsna?

O Lord, kindly bestow mercy upon me in the form of Your sidelong glance followed by the sweet sound of Your flute. If You are pleased with me, and others are displeased, it doesn't matter. But if You are displeased with me, and others are pleased, then what is the benefit for me?
(Bhajana-rahasya, Chapter 3)

48- Ruci

1. What result does one achieve by engaging in rdgdtmikd-seva?

By developing greed for Krsna's service, the Vaisnava's service, and by chanting the holy names, one will not develop greed for inferior things. One who becomes greedy by seeing the Vrajavasis' service to Krsna is fortunate. By the mercy of that greed, he attains the qualification for raga-bhakti. One's material greed is vanquished in proportion to one's development of greed for rdgatmikd service. (Sajjana Santos 10/11)

2. What is ruci ?

The propensity born of two kinds of prejudices, ancient and modern, is called ruci. This type of ruci is temporary. Those who have no taste or ruci for srhgdra-rasa but who have taste for dasya- or sakhya-rasa should follow the instructions suitable for their respective rasas. Otherwise, it will create unnecessary problems. The perfected, original ruci of the great Vaisnava Sri Syamananda Prabhu was not manifest at first. Therefore, he was instructed to enter sakhya-rasa. Later by Jiva Gosvami Prabhu's mercy, Syamananda attained his original,

spontaneous bhajana. This is a well-known fact. Qualification and eligibility play a prominent role during Sri Caitanyadeva's incarnation. (Hatinama-cintamani)

3. Who develops ruci for his constitutional propensity?

Those whose hearts are fully transcendental develop the taste to subordinate themselves under the residents of Vraja. Therefore, greed, or ruci, for raganuga-bhakti is the only indication of one's constitutional propensity. (Jaiva Dhatma, Chapter 21)

4. When one develops ruci for pure devotional service, does he become detached from objects not related to Krsna?

Home, paraphernalia, disciples, wealth in the form of animals and grains, wife, sons, servants, maidservants, relatives, fruitive activities described in flowery words, and beautiful women are all considered important objects in the material world. I, however, have no desire to obtain these things. O Krsna, I aspire only for Your mercy in the form of pure devotion for You.
{Bhajana-rahasya, Chapter 4)

5.When one develops a taste for chanting the holy names of the Lord, does he still maintain a taste for name, fame, and so on?

Asannydsi must not present material allurements to gather disciples, nor should he unnecessarily read many [nondevotional] books or give discourses to earn his livelihood. He must never attempt to unnecessarily increase his material opulence. One who has a taste for the holy name does not want such things.

{Bhajana-rahasya, Chapter 4)

6. How should one perform bhajana with ruci?

Engage in hearing and chanting Krsna's name, form, and attributes with undivided attention, and try to destroy your anarthas. Then the creeper of devotion will quickly bear fruit. {Bhajana-rahasya, Chapter 4)

7. If one is full of lamentation and illusion for material objects, is there a chance that he will develop a taste for the Lord's service?

For one whose heart is full of anger, pride, or lamentation about the state of his wife or children, there is no possibility of Krsna becoming manifest to him. {Bhajana-rahasya, Chapter 4)

8. What kind of ruci should one have when serving the lotus feet of Krsna in the association of devotees?

0 Lord, if I take birth in this land of Vrndavana or in any other universe, or if I take birth as a bird or animal anywhere within Your creation, my only desire is that I may be able to
serve You in various ways in the association of Your devotees. {Bhajana-rahasya, Chapter 4)

9. What type of ruci should one have when hearing the glories of Krsna's transcendental qualities?

1 want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees. {Bhajana-rahasya, Chapter 4)

49 -Asakti

1.What is asakti?

When ruci matures, it is called asakti. (Caitanya-siksamrta 5/2)

2. What attitude is desirable when developing attachment for Krsna?

O vanquisher of all distress, please shows us mercy. To approach Your lotus feet we abandoned our families and homes. Now we have no desire other than to serve You. Our hearts are burning with intense desire, generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants. (Bhajana-rahasya, Chapter 5)

3. What is the life of persons attached to Krsna like?

O Lord! I spend my day by honoring Your remnants— flowers, sandalwood paste, ornaments, and garments. I identify myself as Your servant, and I survive by eating Your remnants. In this way I conquer Your illusory energy and remain detached from matter.
(Bhajana-rahasya, Chapter 5)

4. What is the intense eagerness of those who are attached to Krsna like?

Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and their eternally beloved. What use do we have for these husbands, children, and relatives of ours? They simply give us trouble. Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.
{Bhajana-rahasya, Chapter 5)

5. Is it possible to become attached to Krsna without being attached to the service of His devotees?

How is it possible to immerse oneself in the ocean of syama-rasa (madhurya-rasa) without worshiping the dust of Srimati Radharani's lotus feet, taking shelter of Vrndavana, which is decorated with Her footprints, or serving Her devotees, whose grave hearts are always absorbed in love for Her?
(Bhajana-rahasya, Chapter 5)

6. While developing attachment for Krsna, in what rasa does one develop eagerness to worship the Lord?

After giving up the pride of falsely identifying the material body with the self by Krsna's mercy, I reside in Vraja as a gopi. As Srimati Radharani's maidservant, I always take pleasure serving Radha and Krsna in Their paraklya-rasa pastimes.
(Bhajana-rahasya, Chapter 5)

7. Do those attached to Krsna hanker after the four objectives of life?

What are their goals in life?

Abandoning attachment for family, friends, material pleasures, wealth, and all other spiritual paths, finding them distasteful, I take on my head and worship the dust of the lotus feet of Sri Radhika, which is a shower of wonderful, transcendental bliss." (Bhajana-rahasya, Chapter 5)

8. What is the most heartfelt desire of those attached to Krsna?

0 Radha, O Vrsabhanunandim! When by Your mercy will I stay on the banks of the Yamuna and wander on the paths in the groves of Vrndavana as I engage in Your service as a maidservant? (Bhajana-rahasya, Chapter 5)

9. Which sadhana (process for achieving the goal of life) and sadhya (goal of life) are to be constantly cherished by those attached to Krsna?

1 will relish the most amazing festival of attachment to Radha by always remembering Krsna, who wears a peacock feather in His crown, by performing sahklrtana, by engaging in the service of His lotus feet, by chanting the t»est of mantras, and by remembering the most cherished service of the lotus feet of Radha within my heart.
(Bhajana-rahasya, Chapter 5)

10. What is the sole desired goal of those attached to Krsna?

May I attain the service of VrsabhanunandM birth after birth! She is the

personification of the essence of the transcendental mellows of divine sports. She is the supreme goddess of fortune with a form of the most wonderful transcendental bliss. Her lotus feet are difficult to attain even for the demigods headed by Lord Brahma. (Bhajana-rahasya, Chapter 5)

11.What do the devotees attached to Krsna cultivate with all their senses?

May my tongue be overwhelmed by relishing the nectar of Radha's name! May my feet be engaged in wandering the paths of Vrndavana, which are marked by Radha's footprints! May my hands be engaged in the loving service of Radharani! May my mind be constantly engaged in meditation on the lotus feet of Radha! May I attain firm attachment for the lotus feet of Sri Krsna by attaining the festival of ecstatic love for Radha! {Bhajana-rahasya, Chapter 5)

12. What is the devotee's prayer to Srimati Radharani?

"O Devi! In great distress I fall to the ground offering You obeisances and prayers with a voice choked with emotion. O Gandharvike! Please bestow Your mercy on this pauper and count me among Your own associates. {Bhajana-rahasya, Chapter 5)

13. Why are Krsna's devotees partial or more attached to Srimati Radharani's service ?

When will I be delighted in the service of Srimati Radharani? Struck by the arrow of Her sidelong glance, Krsna faints, His flute falls from His hand, the peacock feathers on His head become loosened, and His yellow scarf slips from His neck. {Bhajana-rahasya, Chapter 5)

50 -Bhava

1. What is bhava?

What stage of prema-bhakti is bhava?

Prema-bhakti is the fruit of sadhana-bhakti. There are two stages of prema-bhakti, bhava and prema. Prema is just like the sun, and bhava is the sun's rays. Bhava is the form of pure goodness, and when mixed with ruci it melts the heart. The stage of Krsna consciousness in which devotional symptoms are described as resembling pure goodness and which melt the heart with the help of ruci is called bhava. Bhava manifests in the propensity of the mind and attains its nature. [The mind's propensity is its devotional attraction, and "attaining its nature" means attaining the form of that attraction, or sthayi-bhava.] In fact, bhava is self-manifest, but accepting the nature of the mind it appears as if it were manifest separately.
{Caitanya-siksamrta 5/1)

2. What are the examples of bhava born from vaidhi-sadhana-bhakti and bhava born from raganuga-sadhana-bhakti?

Sri Narada's life is given as an example of bhava born from vaidhi-sadhana-bhakti. The women devotees mentioned in the Padma Purdna are given as an example of bhava born from raganuga-sadhana-bhakti. {Caitanya-siksamrta 5/11)

3. Is there any illicit activity found in the life of a devotee who has attained bhava ?

It is not that the life of bhava changes the life of regulative devotional service all of a sudden, but the activities of a bhava-bhakta appear to be independent of the regulative principles. All his activities are regulated by his strong spontaneous attachment. Although the nature of a person on the platform of bhava is independent, yet there is no possibility of him causing a disturbance. Such a person does not have any taste for either pious or sinful activities. He does not engage in any activities out of duty. He does not feel like imitating anyone. He maintains body, mind, and his society automatically, out of habit. Since he is indifferent to all material activities, there is no possibility that he will engage in sinful activities.
{Caitanya-siksamrta 5/11)

4. What is the fate of a devotee practicing regulative devotional service who disregards a bhava-bhaktal

A bhava-bhakta's lifestyle resembles the lifestyle of a sadhana-bhakta. A devotee who has attained bhava is fully satisfied. If a devotee practicing regulative devotional service disrespects such a bhava-bhakta, his accumulated devotional wealth will gradually diminish. {Caitanya-siksamrta 5/11)

5. What are the external symptoms of bhava's awakening?

The first stage of prema is known as bhava, and this is when the eight sdttvika-vikdras (bodily transformations), such as standing of the hairs on end and crying begin to manifest slightly.
{Bhajana-rahasya, Chapter 6)

6. What anubhavas manifest when the seed of bhava fructifies?

If love of Krsna in a seedling state has fructified in one's heart, one is not agitated by material things. Not a moment is lost. Every moment is utilized for Krsna or things connected with Him. In the material field, people are interested in material enjoyment, mystic power, and sense gratification. However, these things do not appeal to the devotee at all. Although a pure devotee's standard is

above all, he still considers himself on the lowest stage of life. A fully surrendered devotee always hopes that Lord Krsna will be kind to him. This hope is firm in him. His eagerness is chiefly characterized by an ardent desire to attain the Lord's mercy. Due to having great relish for the holy name, one is inclined to chant the Hare Krsna maha-mantra constantly. At this stage of bhava, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He is attached to this process. A devotee absorbed in ecstatic emotion for Krsna always has affection for residing in a place where Krsna's pastimes were performed. {Bhajana-rahasya, Chapter 6)

7. Do the eight symptoms of ecstatic love appear in devotees who have attained bhava?

The eight symptoms oibhava are being stunned, trembling, perspiring, standing of hairs on end, fading of bodily color, weeping, choking, and devastation. These symptoms manifest in devotees who have attained bhava. {Bhajana-rahasya, Chapter 6)

8. How do the bhava-bhaktas spend their lives?

bhava-bhaktas constantly chant the holy name and fame of the Lord, ignoring all the formalities of the material world. Such chanting and remembering of the Lord's transcendental pastimes is benedictory. While engaging in such hearing and chanting, bhava-bhaktas travel all over the world without envy, humble and fully satisfied.{Bhajana-rahasya, Chapter 6)

9. How are the bhava-bhaktas' dealings beyond worldly and Vedic consideration?

Having achieved love of Godhead, the devotees sometimes cry aloud, absorbed

in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak aloud to the Lord, dance, or sing. Such devotees, having transcended conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes, and sometimes, having achieved His personal audience, they remain peaceful and silent. {Bhajana-rahasya, Chapter 6)

10. What does a devotee see when he sees Sri Syamasundara?

Sri Syamasundara's complexion is dark blue and His garments golden. He dresses just like a dramatic dancer. He wears a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves. He rests one hand upon the shoulder of a friend, and with the other, twirls a lotus. Lilies grace His ears, His hair hangs down over His cheeks, and His lotuslike face is smiling. {Bhajana-rahasya, Chapter 6)

11. How do the qualities of the Supreme Lord manifest in the hearts of those who have attained bhava?

O Lord, we do not know how the serpent Kaliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. {Bhajana-rahasya, Chapter 6)

12.What kind of humility and desire for perfection do renounced bhava-bhaktas display?

The gopis of Vrndavana have given up the association of their husbands, sons, and other family members, all of whom are difficult to give up. They have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna,

whom the sages seek through Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their lotus feet. {Bhajana-rahasya, Chapter 6)

13.Do the gopis who have attained perfection in bhava have any desire for material enjoyment or liberation?

Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana or even as Lord Brahma himself? {Bhajana-rahasya, Chapter 6)

14. To what subject do bhava-bhaktas show attachment?

Persons who have attained bhava always manifest the desire to hear, chant, and remember the transcendental qualities of the Lord.
{Caitanya-siksamrta 5/2)

51 -Paramartha

1. What is paramartha, the ultimate goal of life?

Anything other than pure devotional service to the Lord cannot be called paramartha, the ultimate goal of life. (Sajjana Santos 10/9)

2.Are the vows of devotional service useless?

Cultivating the limbs of devotional service is not a useless endeavor. (Sajjana Santos 10/9)

3. What are the five best limbs of devotional service?

Worshiping the Deity, relishing the purport of Srimad-Bhagavatam with advanced devotees, associating with more advanced devotees who are affectionate and are in the same line as oneself, congregationally chanting the holy names, and residing in Mathura are the five best limbs of bhakti. If we summarize them further, then chanting the holy names and serving the Vaisnavas are the topmost limbs. (Sajjana Santos 11/6)

4. How many types of Tulasi worship are there?

Tulasi is auspicious in all respects. Simply by seeing, touching, remembering, praying to, bowing down before, hearing about, sowing, offering water, or simply by worshiping Tulasi, there is always auspiciousness. (Sajjana Santos 11/6)

5. When serving the Lord's subordinates, to whom should we principally offer our service?

Tulasi-devI is principal among the Lord's subordinates, and one should serve her. {Sajjana Santos 11/6)

6. Under whose guidance should one circumambulate the abode of Sri Gauranga?

I will happily visit with exalted devotees all those places where my beloved Lord Gauranga enacted His pastimes. (Song from Saranagati)

7. What should be the duty of devotees who obtain food and clothing and then lose them?

A devotee should not be agitated if food and clothing are not obtained or if they are obtained and then lost. He should peacefully remember Krsna.
(Sajjana Santos 11/6)

8. While practicing the five best limbs of devotional service, in what subject does a practitioner develop greed and what is the result of that greed?

By offenselessly serving the Deities, relishing the purports of Srimad-Bhagavatam, associating with senior devotees who are on the raga path, chanting the Lord's holy names, and residing in Sri Mathura-mandala, one achieves the mercy of pure devotees. On the strength of such mercy, a practitioner develops the greed to serve Krsna, the worshipable Lord of the residents of Vraja. From such greed, raganuga-bhaktl, under the guidance of the Vrajavasis appears. Raganuga-bhakti is transcendental to Vedic considerations. While cultivating such devotional service, within a short time, pure unalloyed devotional service becomes manifest. This is Sriman Mahaprabhu's confidential teaching. (Sri Manah-Siksa, Chapter 11)

52 The Nine Types of Devotional Service

1. How many ways are there to cultivate hearing?

There are three ways to cultivate hearing: to hear about scripture, to hear about the holy names and topics of the Lord, and to hear devotion-filled discourses. Considering the science of the Absolute Truth, describing the Lord's pastimes from Srimad-Bhagavatam, discussing the characteristics of Vaisnavas, and hearing the ancient histories of Vaisnava families are considered "hearing the scripture." This is to be understood by hearing conclusive statements based on Vedanta written by great personalities after carefully rejecting inconclusive, non-Vaisnava statements. (Caitanya-siksamrta 3/2)

2. What happens if one hears topics of and conclusions about Hari?

By hearing about the topics and science of Hari, one automatically cultivates "hearing the scripture." (Jaiva Dharma, Chapter 8)

3.By hearing the topics of Hari, does one worship the Lord and become detached from material enjoyment?

By hearing the topics of Hari, both the cultivation of spiritual science and detachment from material enjoyment are accomplished. {Tattva-sutra 34)

4. What are the different stages of hearing?

There are two stages of hearing. The first stage is hearing about the qualities of Krsna from the mouths of saintly persons before one's faith develops. By such hearing one certainly develops faith. When one's faith is awakened one develops a strong desire to hear about the names, forms, qualities, and pastimes of Krsna. The second stage is hearing Krsna's holy names, etc., from the mouths of the spiritual master and the Vaisnavas. (Jaiva Dharma, Chapter 19)

5. What are the gradual platforms beginning from sravana-dasd to sampatti-dasa ?

Hearing about the Absolute Truth from the spiritual master is called sravana-dasd. When a practitioner accepts those instructions as truth, it is called varana-dasd. When he cultivates that mood with blissful remembrance, it is called smarana-dasa. When he is able to properly invoke that mood within himself, it is called apana- or prapti-dasa. When one separates himself from his temporary material existence and obtains his desired constitutional form, it is called sampatti-dasd." (Harinama-cintamani)

6. How many ways are there to cultivate chanting?

To cultivate kirtana or chanting is extremely sublime. Reciting the scripture, glorifying the Lord's names and qualities, offering prayers, making humble appeals, and chanting the holy names softly are the five ways to cultivate chanting. Through discourses, explanations, and songs, one can glorify the Lord's holy names and qualities. "Appeal" is of three kinds: prayer, humility, and hankering. {Caitanya-siksamrta 3/2)

7. Among all the limbs of devotional service, which is the best?

It has been described that kirtana is the best among all the limbs of devotional service. {Jaiva Dharma, Chapter 19)

8. Why is kirtana the best?

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Among the three limbs of devotional service—namely, hearing, chanting, and remembering—chanting is the best of all because it includes hearing and remembering. {Jaiva Dharma, Chapter 19)

9. Why is kirtana beneficial to all?

The principle of kirtana invites, as the future church of the world, all classes of men without distinction of caste or clan to the highest cultivation of the spirit. This church, it appears, will extend all over the world and take the place of all sectarian churches, which exclude outsiders from the precincts of the mosque, church, or temple. {Sri Caitanya Mahaprabhu, His Life and Precepts)

10. How should one practice remembrance {smarana) of the Lord?

Remembering Lord Krsna's names, forms, qualities, and pastimes is called smarana. Smarana is of five types. A little thinking or searching is called smarana; abstracting the mind from the previous subject matter and engaging it in preliminary remembrance is called dhdrand; thinking particularly about the Lord's forms, etc., is called dhydna; constant and uninterrupted dhydna is called dhruvdnusmrti; and the manifestation of the object of dhyana is called samadhi. (Jaiva Dharma, Chapter 19)

11. What is the best type of atonement?

There is no superior atonement in this world than remembering Lord Visnu. (Harinama-cintamani)

12. What is the difference between smarana and dhyana?

The difference between smarana and dhyana is that in smarana the holy names, mantras, forms, qualities, and pastimes manifest to some extent. In dhyana the forms, qualities, and pastimes of the Lord are properly remembered. Prolonging the duration of dhyana is called dharana. When dhyana is mature it is called nididhdsana. Therefore dharana and nididhdsana are included in dhyana. (Caitanya-siksamrta 3/2)

13. How many kinds of smrti (remembrance) are there and what are their names?

There are two kinds of smrti, remembrance of the holy name and remembrance of the mantras. Chanting a prescribed number of holy names on Tulasi beads is called remembrance, and remembrance of the mantras while keeping track of them on one's fingers is called remembrance of the mantras. {Caitanya-siksamrta 3/2)

14. How can one revive astakdla service to the Supreme Lord?

One should remember Siksastakam and practice smarana and kirtana accordingly. Gradually, astakdla service will awaken in the heart. At that time, all unwanted contaminations, including religiosity, economic development, sense gratification, and liberation will appear insignificant, and one will achieve the treasure of love. (Bhajana-rahasya, Chapter 1)

15. What is pada-sevana and what limbs of devotional service does it include?

Serving the lotus feet of the Lord is the fourth limb of devotional service. One should serve the Lord's lotus feet along with practicing sravana, kirtana, and smarana. In the course of serving the Lord's lotus feet, it is extremely necessary for one to consider himself a beggar and unqualified. One should also realize that his worshipable Lord is eternal and full of knowledge and bliss. Looking at the Lord's face, touching the Lord, circumambulating the Lord's abode, visiting holy places, temples, the Ganges, Jagannatha Purl, Dvaraka, and Navadvlpa, as well as following the Lord's processions are included in pada-sevana. While describing the sixty-four limbs of devotional service Sri Rupa Gosvami has clearly elaborated on these points. Serving Tulasi-devI and the devotees is also included in this limb. (Jaiva Dharma, Chapter 19)

16. Is it necessary to worship the Deity?

Although chanting the Lord's holy names awards all perfection, in order to lead a devotional life, Deity worship is required. (Bhajana-rahasya)

17. What should one do if he has developed special faith in the worship of the Deity?

There are many considerations regarding Deity worship. After engaging in hearing, chanting, and remembering, if one still possesses attachment for the Lord's Deity form, he should take shelter of the lotus feet of a spiritual master, take initiation from him, and then worship the Deity. (Jaiva Dharma, Chapter 19)

18. What is the harm if one does not take initiation before engaging in Deity worship?

What other considerations are found on the path of worship?

Since the hearts of the conditioned souls are polluted by sinful activities, Deity worship is necessary to purify such hearts. Worship of the Deities should be executed using proper mantras, and these mantras have been prescribed in the sdstra. Taking initiation is necessary for materialistic persons. In chanting the krsna mantra, there is no consideration of qualification. Taking initiation into the krsna mantra is most auspicious for the living entities. Among all mantras in this world, the krsna mantra is the best and most powerful. As soon as a qualified person accepts initiation from a bona fide spiritual master, he attains spiritual strength. The spiritual master instructs his inquisitive disciples in Deity worship. In brief, it is to be understood that Sri Krsna Janmastami, performing Karttika vows, observing Ekadasi, and bathing in the month of January are included in the arcana process. It is important to note, regarding the worship of Krsna, that it is extremely important to worship the devotees of Krsna along with worshiping Krsna Himself. (Jaiva Dharma, Chapter 19)

19. How many types of arcana are there, and which worshiper did Sriman Mahaprabhu respect more?

Sri-murti worshipers are divided into two classes, the ideal and the physical. Those of the physical school are entitled from their life circumstances and mental state to establish temple institutions. Those who are by circumstances and position entitled to worship sri-murti in the mind have, with due deference to the temple institutions, a tendency to usually worship by practicing Sravana and kirtana. Their church is universal, independent of caste and color. Mahaprabhu

prefers this latter class, and displays their worship in His Siksastakam.
(Sri Caitanya Mahaprabhu, His Life and Precepts)

20. What is the duty of a worshiper who knows his relationship with the Lord?

If one wants to worship the Deity form of the Lord with full knowledge of his relationship with the Lord, then he should simultaneously worship Lord Krsna and His devotees.
(Jaiva Dharma, Chapter 8)

21. What is the gradual process of worship?

First, one should worship one's spiritual master by offering him an asana, pddya (water for washing his feet), argya (particular ingredients), sndniya (water for bathing), vastra (clothes), and dbharana (decorations). Thereafter, one should take his permission to engage in the worship of Sri Radha and Krsna. After worshiping Sri Radha-Krsna, one should first offer Their remnants to the spiritual master, then to other Vaisnavas and the demigods. One should also offer the Lord's remnants to one's forefathers. (Harinama-cintamani)

22. Is it necessary to worship the demigods separately from Lord Visnu?

By worshiping Lord Visnu all the demigods are automatically worshiped; therefore there is no need to worship the demigods separately.
(Harinama-cintamani)

23. What propensity is prominent among unalloyed devotees?

There are two propensities in the cultivation of devotional service, the propensity to worship and the propensity to hear, chant, and remember Krsna. Even though both are reasonable, the propensity to hear, chant, and remember is prominent among unalloyed devotees. Many great personalities perform remembrance to some extent while chanting the holy names, and most to some extent chant the holy names loudly. The special benefit of loud kirtana is that the processes of hearing, chanting, and remembering are all simultaneously carried out. (Harinama-cintamani)

24. What is vandana, offering prayers to the Lord, and how many kinds of vandana are there?

Vandana is the sixth limb of devotional service. Although vandana is included within pdda-sevana and kirtana, it has been described as a separate limb of devotional service. Offering obeisances is also vandana. This offering of obeisances is of two kinds: offering obeisances with one part of the body, and offering obeisances with eight parts of the body. Offering obeisances with one hand, offering obeisances with one's body fully covered, offering obeisances to the Lord from the front, back, or left side of the Lord, as well as offering obeisances to the Lord inside the Deity room are considered offenses. (Jaiva Dharma, Chapter 19)

25. What are the principles of dasya ?

I am an eternal servant of Krsna—this conviction is called dasya. Worship in the dasya mood is best. Offering obeisances, offering prayers, offering all one's activities, performing worship, and remembering and hearing the topics of the Lord are all included within dasya. (Jaiva Dharma, Chapter 19)

26. How many kinds of sakhya are there?

The symptom of friendship with a desire to benefit Krsna is called sakhya. There are two kinds of sakhya: vaidhi-sakhya and rdga-sakhya. At this juncture we have to accept only vaidhi-sakhya. The friendship found in the worship of the Lord's Deity form is called vaidhi-sakhya. (Jaiva Dharma, Chapter 19)

27. What are the symptoms of dtma-nivedanal

To surrender everything to Krsna is called atma-nivedana. The symptoms of atma-nivedana are to become free from all selfish endeavor and to dovetail all endeavors for Krsna's pleasure, just as a purchased cow does not endeavor for her own maintenance. One should also remain subordinate to Krsna's will and surrender one's independence to Him.
(Jaiva Dharma, Chapter 19)

53 One's Constitutional Propensities

1. What are one's constitutional and temporary propensities, and how is our nature determined?

The eternal nature of an object is its constitutional propensity. The nature of an object arises from its constitution. When an object is created by Krsna's will, a nature is also created as that object's eternal companion. This nature is the object's eternal propensity. Later, when due to some reason or different

association that object undergoes changes, its nature also changes or becomes perverted. After a while, this perverted nature becomes stronger and appears as if it is the constitutional propensity. Such perverted nature is not the living entities' constitutional propensity. Rather, the perverted nature simply occupies the position of the constitutional propensity and passes for it. For example, water is an object and liquidity is its nature. If incidentally the water turns to ice, then hardness becomes its nature and acts like its constitutional nature. The perverted nature is not eternal; it is temporary, because it is caused by something, and when the cause disappears, so does the perverted nature. The actual constitutional propensity of the living entity is eternal. Even when our nature is perverted, our constitutional propensity remains with us in a dormant condition. In due course, it will again manifest. (Jaiva Dharma, Chapter 1)

2. What is the eternal, constitutional propensity of the living entities?

Krsna is the infinite supreme spirit and the living entities are the fragmental parts and parcels of that supreme spirit. In spiritual quality, they are identical, but Krsna is perfect and the living entities are imperfect. Therefore, their natures are different. Krsna is the eternal Lord of the living entities, and the living entities are eternally His eternal servants. This is natural. Krsna is all-attractive, and the living entities are all-attracted. Krsna is the Supreme Personality of Godhead, and the living entities are under His control. Krsna is the seer, and the living entities are the seen. Krsna is complete, and the living entities are poor and insignificant. Krsna is omnipotent, and the living entities are powerless. Therefore, eternal subordination or service to Krsna is the living entities' eternal nature and constitutional duty. The constitutional duty of a living entity is to love God. The living entity is not a product of matter. Rather, he is transcendental to matter. Consciousness is his constitution; to love God is his nature. Service to Krsna means pure love of God. Therefore, the constitutional duty of a living entity is to love Krsna by engaging in His service. {Jaiva Dharma, Chapter 1)

3. Why is Vaisnava dharma the eternal religious principle?

The pure Vaisnava dharma found in Srimad-Bhagavatam is the eternal constitutional dharma of the living entities. All religious principles that have been preached throughout the world can be divided into three categories: eternal religious principles, occasional religious principles, and temporary religious principles. Those religious principles in which there is no discussion about God, and the eternality of the spirit soul is denied, are called temporary religious principles. Those religious principles that accept the eternality of God and the spirit soul but that preach that one can attain God's favor only through temporary methods are called occasional religious principles. Those religious principles that teach the attainment of Krsna's service through pure love are called eternal religious principles. Even though eternal religious principles appear different according to the various countries, castes, and languages in which they are found, they are one and are most relishable. The Vaisnava religion that is widely spread throughout India presents the ideal of eternal religious principles. Moreover, great personalities and exalted devotees have accepted that the religious principles taught by our most beloved Lord Gaurahari, the son of Saci, are the pure Vaisnava religion. (Jaiva Dharma, Chapter 2)

4. Which religious principles are purest of all?

That religion is the purest, which gives you the purest idea of God. The absolute religion requires an absolute conception.
(The Bhagavat: Its Philosophy, Its Ethics, and Its Theology)

5. Which religious principle is worth being called the "actual religious principle"?

The religious principle that's ultimate goal is pure love of God is the actual religious principle. (Caitanya-siksamrta 1/1)

6. Are religious principles many?

The religious principles of human beings can never be many. That religious principle that is eternal for all human beings can never become different due to time, place, and circumstances. In fact, an eternal religious principle is one without a second.(Sri Manah-Siksd, Chapter 1)

7. Is the eternal religious principle one?

The eternal religious principle is one. Every living entity has an eternal religious principle, and it is called Vaisnava dharma. This dharma cannot be changed due to differences in language, country, or caste. Many people address this dharma of the living entities by various names, but they cannot create any separate dharma through these names. Rather, the minute spirit soul's loving propensity toward the supreme spirit is its eternal constitutional propensity or jaiva-dharma. Since the living entities have different natures, their constitutional propensity also appears in different shapes or perversions. That is why the pure state of the living entities has been addressed as Vaisnava dharma. Other religious systems are pure in proportion to how much Vaisnava dharma they possess. (Jaiva Dharma, Chapter 2)

8. What is pure Vaisnava dharma?

Two separate dharmas pass in this world as Vaisnava dharma, Vaisnava dharma and perverted Vaisnava dharma. Even though pure Vaisnava dharma is one in truth, because it appears different according to the various rasas in which it is expressed, it has been categorized into four: Vaisnava dharma in the dasya mood, sakhya mood, vatsalya mood, and madhurya mood. Actually, pure Vaisnava

dharma is one without a second. Other names for this dharma are nitya-dharma and para-dharma. The following statement from the Vedas refers specifically to pure Vaisnava dharma: jajjhdte sarvarh vijnatam bhavati, Vaisnava dharma is that which by knowing, " everything else becomes known." (Jaiva Dharma, Chapter 4)

9. Why is only bhdgavata-dharma considered eternal?

Due to the spiritual propensity, all fortunate souls have a natural taste for pure devotional service to the Lord. Their worship of the Supreme Lord is neither part of fruitive activities (karma) nor mental speculation (jnana). Rather, it is pure devotional service. Such worship is called pure Vaisnava dharma. It is stated in Srimad-Bhagavatam 1.2.11:

vadanti tat tattva-vidas tattvam yaj jnam advayam
brahmeti paramatmeti bhagavan Hi sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan."

The Absolute Truth, which includes Brahman and Paramatma, is the ultimate goal of all truths. The Absolute Truth is Visnu-tattva, and all pure spirit souls are His servants. The spirit soul's pure propensity is called devotional service. Devotional service to Hari alone is known as suddha Vaisnava dharma, nitya-dharma, jaiva-dharma, bhdgavata-dharma, paramartha-dharma, or para-dharma. All religious principles that have arisen from the principle of Brahman and Paramatma are simply occasional religious principles, because the cultivation of such religion contains material motives. For example, those who cultivate an understanding of the impersonal Brahman consider material bondage the cause of their conditioned state. Thus, they take shelter of occasional religious principles in the form of searching after the impersonal Brahman to alleviate their suffering. Thus, cultivation of the path leading to the impersonal Brahman is not eternal. Even those living entities who follow the principles of Paramatma dharma with the desire to attain the pleasures oisamadhi are also worshiping for subtle material enjoyment and thus following the path of occasional religious

principles. Cultivation of Paramatma dharma is also not eternal. Only pure bhagavata-dharma is eternal. (Jaiva Dharma, Chapter 4)

10. Why has the one religious principle become many?

Why has the one religious principle become many? The answer is that in their pure state, the living entities have only one dharma. After becoming conditioned, however, their dharma becomes two—materially designated dharma and pure dharma. Pure religious principles never change under any circumstances, but according to time, place, persons, and due to the differences in the natures of materially designated living entities, the materially designated dharma has naturally separated from pure dharma. This materially designated dharma takes various shapes and names in different countries. The more the living entities become purified, however, the more their dharma becomes free of material designation. On the pure spiritual platform, all living entities have only one eternal dharma. (Sri Manah-Siksa, Chapter 1)

11. Why can't the existence of the spirit soul and the Supersoul be established by argument and reasoning?

What can be proven by direct perception?

The truth is never lost; it only remains hidden. The eternity of the spirit soul and the existence of Brahman cannot be established by logical argument because logic has no access to subject matter beyond the material universe. Direct self-perception is the only way to establish such truths. By direct perception or spontaneous samadhi, saintly persons constantly realize the eternal abode of Vaikuntha and Krsna's service. (Sri Krsna-samhita 9/5)

12. What is the religion of the soul?

It would indeed be the height of error to conceive that all the opposite qualities of matter, space, and time define spirit. Hence we must look to some other attributes if we wish to understand spirit. Love and wisdom are certainly spiritual attributes that are not opposite qualities of matter. Man must be wise and love God. That is the religion of the soul.
("The Temple of Jagannatha at Purl," an English essay)

13. Is the soul's religion sectarian?

We do not profess to belong to any of the religious sects under the sun because we believe the Absolute Faith, founded upon instinctive love of God, is natural in human souls.
("The Temple of Jagannatha at Purl," an English essay)

14. Why is the ultimate goal of the soul's religion beyond the realization of mental speculators and ordinary, righteous people?

Bhakti (love) is thus perceived in the very first development of man in the shape of the mind, then in the shape of the soul, and lastly in the shape of the will. These shapes do not destroy one another but beautifully harmonize themselves into a pure construction of what we call the spiritual man or the ekanta of Vaisnava literature. But, there is another sublime truth behind this fact that is revealed to a few who are prepared for it. We mean the spiritual conversion of the soul into a woman. It is in that sublime and lofty state that the soul can taste the sweetness of an indissoluble marriage with the God of love. The fifth or highest of Vaisnava developments is what we call madhurya-rasa, and on this alone, the most beautiful portion of the Vaisnava literature so ably expounds. This phase of human life, mysterious as it is, is not attainable by all, nay, we should say, by any but God's own. It is so very beyond the reach of common people that the rationalists and even the ordinary theists cannot understand it. Nay, they go so far as to sneer at it as somewhat unnatural.

("To Love God," Journal of Tajpur, August 25, 1871)

15. How is love of God the eternal religion of the soul, and how is it beneficial to all?

The essence of the soul is wisdom and its action is to love the Absolute. The absolute condition of man is his absolute relation to the Deity in pure love. Love, then, alone is the religion of the soul and consequently of the whole man. ("To Love God," Journal of Tajpur, August 25. 1871)

16. What are the ordinary principles of devotional service?

You must love God with all thy strength and all thy will. You are wrong to conclude that you will lose your active existence. Rather, you will get it even more. Work for God and work to God, proceeding from no self-interested views but from a holy free will (which is above the strength of man except when he is identifying himself with pure love). This description is of bhakti in general. ("To Love God," Journal of Tajpur, August 25, 1871)

17. What are the pratyag-gati and parag-gati of the living entities?

When a soul sits in the chariot of the mind and chases the sense objects through the gates of the senses, this is called parag-gati. When this current again flows toward the soul's own abode, it is called pratyag-gati. With a desire to convert material attachment into spiritual attachment, all the spiritual emotions are mixed with material emotions for giving up parag-gati and practicing pratyag-gati. The pratyag-dharma of being greedy to eat palatable foods is to eat maha-prasada. The pratyag-dharma of the eyes is to see holy places and the Lord's beautiful form. The pratyag-dharma of the ears is to hear devotional songs and the

pastimes of Hari. The pratyag-dharma of the nose has been exemplified by the four Kumaras when they smelled the Tulasi and sandalwood offered to the Lord's feet. The pratyag-dhaima of associating with the opposite sex through marriage for the prosperity of a Vaisnava family was exemplified by Manu, Janaka, Jayadeva, and Pipaji. The pratyag-dharma of festivals is seen in the festivals celebrating the pastimes of Lord Hari. These human characteristics filled with emotions of pratyag-dharma are seen in the lives of pure swanlike personalities. (Sri Krsna-samhita 10/11)

18. Is there any difference between attachment to material objects and attachment to the Supreme Lord?

Attachment is present whether the repository of our attachment is the Lord or something mundane. The only difference between the two kinds of attachments is their repository. When attachment is turned toward Vaikuntha, then no attachment for the material world remains; one only accepts what is required for maintenance of the body. When the objects that are thus accepted become transcendental, then all attachments become spiritualized. (Sri Krsna-samhita 10/2)

54 -Surrender

1. What is the eternal, perfect religion of the living entities?

Surrender and subordination to the Supreme Lord are the eternal, perfect religion of living entities. (Sajjana Tosani 10/9)

2. How can one attain pure devotional service?

Aiming at the ultimate instruction of surrender given in Bhagavad-gita, if one accepts all sense objects as the Supreme Lord's remnants and engages in His service, giving up karma and jnana, then he can attain pure devotional service. {Sajjana Tosani 10/9)

3. What is the root of pure bhajana?

No one can attain the mercy of Krsna simply by studying the scriptures or hearing their conclusions, To give up endeavor for karma and jnana and become fully surrendered to the Supreme Lord is the root of pure bhajana. As a result of such bhajana, one achieves the ultimate goal of life, love of Krsna. (Sajjana Tosani 11/7)

4. Is there any meaning to the life of a person who is devoid of surrender?

Without surrender, the jivas' lives are useless. All living entities should worship Krsna with full surrender. (Sajjana Santos 11/6)

5. What is the ornament of a practitioner of devotional service?

The entire life of a practitioner of devotional service should be decorated with surrender. {Sajjana Santos 11/6)

6. How does one give up name and fame?

The Vaisnava spiritual masters have given me the name Bhaktivinoda, but because I have no true devotion, for me this name is only a disease. To cure myself of this disease, I take shelter of the Vaisnavas' feet. (Song from Glta Mala)

7. What is the fate of a person who is overwhelmed by temporary material happiness and distress?

A woman who wishes to always keep her temporary relationship with her husband or son will find that she cannot. When the fruit of her karma is ripe, her son will perish. Even if the son sits on her lap, she has no power to protect him. Thinking happiness and suffering come from material relationships, the soul falls far from Lord Krsna's feet and falls into a lower life. Therefore, please stop your grief! Dive into the bliss of the holy name. All these words fulfill the desires of Bhaktivinoda. (Song from Glta Mala)

8. What is the prayer of a fully surrendered pure devotee?

I will behave equally with everyone and not try to demand respect from others. I will always try to give respect to others. In this way I will constantly remain absorbed in the thought of Krsna through the process of krsna-sanklrtana. (Kalydna-kalpatani, Song 6)

10. Do the Vaisnavas feel any external, ordinary distress?

The external distress of the Vaisnavas is not actual distress, as it is foreign to them. It is temporary and passes off blissfully in due course of time.
(Sajjana Santos 10/2)

11. How many types of surrender are there?

Surrender is of six kinds.

1. Accepting things favorable for devotion.
2. Rejecting things unfavorable for devotion.
3. Maintaining the conviction that Krsna will certainly protect us.
4. Maintaining the mentality that Krsna alone is one's sustainer.
5. Offering everything to the Lord.
6. Humility.

Each of these six types of surrender is further divided into three categories: bodily, mental, and verbal. (Sajjana Santos 4/9)

12. In what behaviors are the fully surrendered devotees situated?

One should accept only that which is favorable for devotional service and reject only that which is unfavorable. One should have the firm conviction that there is no protector other than Lord Krsna, and should also have faith that Krsna will maintain him. One should offer everything to Krsna, spending his life in sincere humility.
(Bhajana-rahasya, Chapter 3)

13. What determination should a fully surrendered soul maintain?

From what should he be detached?

I will reject with firm determination whatever is unfavorable to the path of my worship of the Lord. While worshiping the Lord, I will give up my body when the proper time comes."
(Kalyana-kalpataru, Song 6)

14. Does a surrendered devotee think about his own maintenance?

I will never think of my own maintenance. Rather, I will remain absorbed in love of God. O Lord! Bhaktivinoda has accepted You as his sole maintainer.
(Sarandgati)

15. Being surcharged with love of God, how does a pure devotee sees the Lord's relationship with himself and this world?

O Lord Hari! You are the father of the universe. You are the mother of the universe. You are the beloved Lord and the son. You are the well-wisher, the friend, the spiritual master, the husband, and the desire tree. I am only Your eternal servant. (Glta Mala, Song 26)

16. What hope do the living entities, who are submerged in the material ocean, have?

O Lord! When I was submerged in the material ocean, I called you pathetically

to please deliver me. At that time You came forward to protect me. Realizing You as the pivot for my deliverance, I saw a ray of hope. (Glta Mala, Song 10)

17. What will result when one goes either with or against Krsna's will?

Whatever Krsna desires is auspicious for everyone. One should give up one's independence and destroy all problems. Krsna gives, Krsna takes away, and Krsna maintains everyone. Krsna protects and Krsna kills by His own sweet will. Whoever desires to oppose Krsna's will can never be successful but will simply suffer. (Glta Mala, Song 3)

18. How should one accept Krsna as the only maintainer so that he can achieve love of Krsna?

I am an eternal spirit soul, a servant of Krsna. There is no protector or maintainer for me other than Krsna. I am the most fallen and poor. If I spend my life enjoying the fruits of my previous karma but at the same time hear and chant the holy names of Krsna, I will certainly attain the Lord's mercy. If I remain with this conviction, then I can attain love of Krsna.
(Purport to Brhat-Bhagavatamrta)

19. Why is it good for a devotee to depend on Krsna's mercy?

"Either today or in one hundred years or in some lifetime or other, Krsna will certainly bestow His mercy upon me. Therefore, I will take shelter at His lotus feet with firm determination and never leave Him." Such an attitude and such patience is required for those practicing devotional service. (Sajjana Tosani 11/5)

20. What is atma-nivedana, full surrender to Krsna?

To possess the mentality that I do not belong to myself but to Krsna is the symptom of full surrender to Krsna. (Sajjana Tosani 4/9)

21. Does a fully surrendered devotee remember his past history?

0 Lord! After attaining Your blissful service, I have forgotten all my previous histories. I belong to You and You belong to me. What is the use of anything else? (Saranagati)

22. How does Krsna's surrendered servant accept the happiness and distress born out of his service to Krsna?

All the distresses born in the course of Your service are also the source of my pleasure. Happiness and distress born from Your service are the supreme wealth, and they destroy the unhappiness of nescience. (Saranagati)

23. While living in Krsna's family, does a surrendered soul desire material enjoyment?

1 take a respite from material enjoyment and become fearless of material existence. I will constantly serve You and not desire to enjoy the fruits of my karma. I will remain attached
to Your lotus feet and constantly endeavor to please You. (Saranagati)

24. What kind of humility does a practitioner who is engaged in the chanting of the holy names display before an exalted Vaisnava?

I do not find the strength to alone carry on the sankirtana of Hari's holy name. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the holy name of Krsna. Krsna is yours. You have the power to give Him to me. I am simply running behind you as a beggar shouting, "Krsna! Krsna!" (Saranagati)

25. How should a practitioner, who desires to chant the Lord's holy names pray to his spiritual master?

Gurudeva, give this servant just one drop of mercy. I am lower than a blade of grass. Give me all help. Give me strength. Let me be as you are, without desires or aspirations. I offer you all respects, for thus I may have the energy to offer respect to everyone properly. Then, by chanting the holy name in great ecstasy, all my offenses will cease. (Saranagati)

26.Does an unalloyed devotee ever give up Krsna's lotus feet?

It is not possible for one who has no other desire to give up Your lotus feet. O Lord! Such a person spends his life taking shelter at Your lotus feet. Your lotus feet are the cause of his fearlessness. (Gita Mala, Song 11)

27. How should one worship Krsna until death?

As long as one possesses a material body, one should remain attached to Krsna

and accept Him as one's wealth, friend, and life. One should consider the relationships with brothers, friends, husbands, and children—which are all related to one's body—as temporary. (Gita Mala, Song 2)

28. Does a sincere worshiper of Hari ever consider himself a guru?

I will consider myself Your servant and give up the pride of being a guru. I will honor without duplicity remnants of the dust from Your lotus feet and drink water that has washed Your lotus feet. (Kalyana-kalpataru, Song 8)

29. To whom does the Absolute Truth manifest?

The Bhagavata teaches us that God gives us truth when we earnestly seek it. Truth is eternal and inexhaustible. The soul receives a revelation when it is anxious for it. (The Bhagavata: Its Philosophy, Its Ethics, & Its Theology)

30. Does a fully surrendered devotee ever proudly consider himself the doer?

O Lord! If You search after my qualification You will find none, for Your mercy is my life and soul: If you do not bestow Your mercy, then I will simply cry and no longer remain alive. (Sarandgati)

31. Whose shelter should a living entity who is lost in the dense forest of material existence accept?

The four directions are covered with thick dark clouds in the form of foolishness. Upon that, the rain of material misery is constantly showering. Seeing such a situation I am frightened and have lost my way. O Lord Acyuta! Due to my foolishness I have fallen into the grip of misfortune and am suffering in the ocean of material existence. I have no guide to show me the real path and thus am almost dying. Therefore, O Lord! I pray to You with my heart and soul. (Glta Mala, Song 18)

32. How does a pure devotee pray for Krsna's mercy?

O Lord! I am the most wretched person and You are the most merciful. Therefore, I have a right to receive Your mercy. The more one is fallen, the more You display Your mercy to him. Therefore, I am a suitable candidate for Your mercy. (Glta Mala, Song 19)

33. What kind of eagerness does an exalted devotee display in order to attain the qualification to chant the Lord's name?

If I do not expect any respect for myself but always give respect to others, then You will award me the qualification to chant Your holy names. O Lord! I grab Your lotus feet without duplicity and fall on the ground with great humility. (Kalyana-kalpataru, Song 8)

34. When does an exalted Vaisnava bestow mercy upon the living entities?

When will I be so fortunate that the Vaisnavas will consider me their own servant? I will sing the transcendental qualities of Sri Krsna in Vrndavana and become intoxicated by drinking the nectar from the lotus feet of the spiritual

master. The fruitive workers, mental speculators, and envious persons averse to Krsna will reject this beggar with hatred. The smartas, who are attached to ritualistic ceremonies, will conclude that I am devoid of proper behavior and therefore extremely restless. Persons proud of their material knowledge, as well as impersonalists, will give up my association, considering me a madman. Then the most pious Vaisnavas will mercifully embrace me, seeing me devoid of bad association.
(Kalyana-kalpataru, Song 2)

55 Chanting the Holy Names of the Lord

1. What qualification should a chanter of Hari's holy names possess?

One should have the following symptoms in order to constantly chant the holy names of Hari: humility, freedom from envy, compassion, freedom from false pride, and the willingness to offer all respects to everyone. (Commentary on Siksastakam, Verse 3)

2. How does hari-kirtana become effective in the material world?

One who has developed faith should first take shelter of a bona fide spiritual master and hear the spiritual truth from him. Thereafter he should engage in chanting and glorifying whatever he has heard from his spiritual master. Thus the process of self-realization, and the destruction of maya, take place. In this way, hari-kirtana becomes effective in the material world.
(Commentary on Siksastakam, Verse 1)

3.What is the purpose of sankirtana ?

The purpose of sankirtana is to call out the holy names of the Lord with heartiest feelings. (Sajjana Tosani 10/9)

4. By following what process does one remove obstacles on the path and cultivate constant chanting of the holy names?

At first, one should chant the holy names for a short time in a solitary place with undivided attention. Gradually, by increasing the prescribed number of holy names, one will attain constancy in chanting and all one's obstacles will certainly diminish. (Harinama-cintamani)

5.What process should a practitioner who is full of anarthas follow in the course of chanting the holy names?

Every day a person should give up the disturbance caused by material enjoyment and chant with love for a while in a solitary place. Gradually he should try to increase the duration of this process. Finally, a wonderful mood will be awakened in him and will remain constantly. (Jaiva Dharma, Chapter 40)

6. What does it mean to chant constantly?

Except when one is asleep, to always chant the holy names of the Lord—while taking care of bodily activities and at all other times—is called "constant chanting of the holy names."
{Jaiva Dharma, Chapter 23)

7. How should one chant the holy names of Hari in the association of Tulasi-devI?

Tulasi is dear to Hari. Therefore, by chanting in her association one feels spiritual strength. While chanting the holy names, one should consider that there is no difference between Lord Krsna and His holy names. (Jaiva Dharma, Chapter 23)

8. Is it beneficial to chant more rounds without feeling or eagerness?

One should try hard to constantly chant the holy names of Krsna clearly and lovingly rather than trying to increase the number of rounds. (Harinamacintdmani)

9. What religion in this world will become the goal of all religion?

In their mature stage, all world religions will end up as the one religion, nama-sankirtana. We feel this to be a certain fact. (Sajjana Tosani 4/3)

10. During what part of Sri Bhaktivinoda Thakura's life was nama-sahkirtana first preached in Calcutta?

How can hari-kirtana be performed purely?

Once upon a time, the leaders of Sri Gauranga Samaj decided to perform sankirtana. Being induced by such thoughts and with the help of the citizens of Calcutta, they performed the first nama-sahkirtana on Sri Caitanya Mahaprabhu's

appearance day at Bidon Street, Calcutta. According to the opinion of many elderly persons, such a sankirtana festival had never taken place in Calcutta before. Everyone—both atheists and devotees—joined in the congregational chanting. Such a tumultuous sankirtana should be performed in all countries on the appearance day of Sri Mahaprabhu. Due to this sankirtana festival, the citizens became attached to kirtana. What to speak of this, people gave up all other engagements and formed kirtana groups in every village, spending lavishly for that purpose. It was pleasing that the citizens of Calcutta, who hail from India's different states, joined in the nama-klrtana. Particularly, the people from the western part of India, who have never even heard Mahaprabhu's name, became intoxicated by chanting the names Nityananda-Gauranga in the course of their participation. Many shopkeepers and commission agents of Bada Bazar, who belong to the western part of India, participated in the nagara-klrtana by spending huge amounts of money and offering their labor. The residents of each of Calcutta's villages performed kirtana in their respective villages with pomp.

On the appearance day of Sri Mahaprabhu, we were engaged in holding a grand festival at Sri Navadvipa Mayapur, the birthplace of both Mahaprabhu and harinama. After a few days we came to Calcutta and perfomed this harinama-sahklrtana. It appeared that the religious principles that were extinct in Calcutta are now, by Mahaprabhu's mercy, becoming prominent. This is because hari-klrtana, the essence of all religion, was being performed. Despite these encouraging activities, however, Mahaprabhu did not distribute love of God, which is the most confidential mystery, in the metropolitan city of Calcutta. In order to reveal Himself the Lord has given sufficient encouragement to all kinds of people. He even gave them the strength to give up material happiness. Still He has not opened the door of pure love and devotion. He has induced people to chant the holy names, but He has not given them the propensity to follow in the footsteps of the mahajanas even today.

We saw many people performing kirtana with mrdanga and karatdlas, giving up their leather shoes, yet we did not find any Tulasi beads on their necks. If some people do have Tulasi beads, they are new ones. This creates some doubt. Many people have not decorated their bodies with the twelve tilaka marks. In order to hear kirtana in the way of the mahajanas, we went to Neemtala Ghat one day, Joda Sanko another day, and Jhama Pukura on yet another day. Still, we could not find any such thing. We were extremely pained to hear kirtana performed by Nyadas, Bahuls, and other unauthorized people to the tune of cinema songs. But our pain was somewhat diminished by hearing the eternal names of Hari, Krsna,

and Rama uttered by them in the course of their singing. Those who possess love and devotion in their hearts love to hear kirtana performed with the old and ancient tunes. They do not like to hear or sing of useless topics. They sing and hear the pure holy names of Hari sung in the old tunes. Due to a lack of good association, the residents of this metropolitan city do not easily realize the characteristics of pure devotional service. Therefore they follow their own concocted process. Anyhow, our Sri Gauranga is most merciful. Since He has mercifully allowed the residents of Calcutta to perform kirtana, we hope that gradually He will reveal within their hearts pure devotional service.

Some people say that the residents of Calcutta have started this process of kirtana in order to avoid dreaded diseases like the plague. There is no doubt that those who are against this kirtana are enemies of the country. We have a proposal for them. They can perform sahklrtana, but they must do so on occasions like Purnima, Ekadasi, Gaura-Purnima, JanmastamI, Karttika, Vaisaka-masa, the days when the Lord is taken out on procession, and on days when the sun enters a particular zodiac sign. May the residents of Calcutta increase our happiness by performing kirtana with mrdanga and karatala in a pure Vaisnava way, following in the footsteps of the mahajanas. Sri Gauranga is jagatguru. Therefore, He will certainly award them their desired result. (Sajjana Santos 11/3)

11. For what does a chanter of the holy names beg?

Accompany us and chant the names of Radha and Krsna. This is our only appeal. Sri Bhaktivinoda says, "Whenever I chant the holy names, all dangers go away." (Gitavali)

56 The Reflection of the Chanting of the Holy Name

1. What is the benefit of chanting namabhasa?

In namabhasa, or reflective chanting of the Lord's holy name, all one's sinful reactions are destroyed. When all one's sinful reactions and anarthas are thus destroyed, then the pure holy name dances on the tongue of the devotee. The pure holy name will then award such a person love of Krsna. (Harinama-cintamani)

2. Are the holy names uttered by Mayavadis actual holy names?

Holy names uttered by Mayavadis are not holy names but perverted reflections of the holy names. Therefore, in spite of chanting such names, the Mayavadis are affected by the faults of namaparadha. (Sajjana Tosani 5/12)

3. What is the difference between perverted and shadow namabhasa?

Words such as namabhasa, vaisnavdbhdsa, sraddhdbhdsa, bhavabhasa, ratyabhasa, premdbhdsa, and muktydbhdsa are found in many places in the scriptures. The word namabhasa is defined nicely as follows: Abhdsa is of two kinds, actual reflection and perverted reflection. In the actual reflection, the effulgence of an object manifests in a contracted form. In the perverted reflection the perversion of the actual form appears in a different shape. It is like light reflected on water. As long as the sunlike holy name remains covered by the clouds and storm of the living entity's ignorance and anarthas, only an insignificant and contracted form of sunlight will be visible. Even so, namabhasa produces great auspiciousness in this world. When the effulgent holy name becomes reflected on the lake of Mayavada, however, it is called perverted namabhasa. Such namabhasa is one of the principal ndmdparddhas, so it cannot actually be called namabhasa. Only shadow namabhasa is actual namabhasa.

Shadow namabhasa is divided into four categories, and the glorification of actual namabhasa by condemning the abominable, reflected namabhasa is found in all

scriptures. Shadow namabhasa is caused by anarthas born of ignorance. Reflected namabhasa is born from shrewd and polluted knowledge, and thus it is considered an impediment on the path of devotional service. Although a person who is as good as a Vaisnava may not be called a Vaisnava, but since he is free from Mayavadl contamination, he can still be respected as a kanistha-adhikdri devotee. Under the influence of good association, such a person will soon achieve auspiciousness and the pure devotees will shower their blessings upon him, considering him an ignorant friend. They will not ignore him as they do ignore the envious Mayavadis. Rather, they will encourage his propensity to worship the Deity with his ordinary faith and award him devotional service mixed with the knowledge of his relationship with the Lord suitable for serving the Lord and His devotees. If he has an incurable belief in Mayavada philosophy, however, the pure devotees will certainly ignore him. (Harinama-cintamani)

4. Can one chant the pure names of God while maintaining anarthas?

The clouds of anartha consisting of material desires, weakness of heart, and offensiveness, cover the sunlike holy names. When the rays of the sunlike holy names are thus covered, the subdued illumination is called namabhasa. This namabhasa obstructs the appearance of Krsna's self-illuminated holy names. (Harinama-cintamani)

5. Why is namabhasa more beneficial than all other kinds of pious activity?

Namabhasa is counted as one of the principal forms of piety for the living entities. Namabhasa awards fruits superior to any other type of pious activity such as following religious principles, observing vows, or practicing yoga. (Harinama-cintamani)

6. What is the result of chanting namabhasa?

It is stated in the sdstra that in Kali-yuga, one can attain Vaikuntha simply by the influence of namabhasa. (Harinama-cintamani)

7. How many types of namabhasa are there, and what are the differences between them?

If the holy names of the Lord are chanted with sahket, parihasa, stobha, and held, then that chanting is called namabhasa. Thus namabhasa is of four types. Stobha is less offensive than held, parihasa is less offensive than stobha, and sahket is less offensive than parihasa. (Harinama-cintamani)

8. When does namabhasa cease?

Until a person attains knowledge of his relationship with the Lord, he remains in the association of namabhasa. (Harinama-cintamani)

9. How many kinds of dbhdsa (reflections) are there?

There are two kinds of reflections of the sunlike holy names: shadow and perverted. Learned scholars always use terms like bhdktydbhdsa, bhdvdbhdsa, namabhasa, and vaisnavdbhdsa to describe them. All kinds of abhdsa fall into the two categories, either shadow or perverted. (Jaiva Dharma, Chapter 20)

10. Who is a Vaisnava-praya, or person "as good as" a Vaisnava?

Vaisnava-praya refers to a person who decorates himself like a Vaisnava with Tulasi beads, tilaka, and so on, but who is not actually a real or pure Vaisnava. {Jaiva Dharma, Chapter 25)

11. When does namabhasa become namaparadha and what is the result of this?

When the pure name is not chanted, that chanting is called namabhasa. Namabhdsa is called namabhasa in one stage and namaparadha in another. When out of ignorance caused by the four defects the pure holy name is chanted impurely, that is called namabhasa. When because of the association with Mayavadis, duplicity, the desire for liberation, or material desires the pure holy name is chanted impurely, that is called namaparadha. If the ten kinds of namaparadha already mentioned are committed with simplicity and ignorance, then they are known as namabhasa. The point is that as long as namabhasa is untouched by the symptoms of namaparadha, there is a chance for the pure holy names to appear and destroy namabhasa. However, if namabhasa is affected by the symptoms of namaparadha, then the Lord's pure holy names will not appear. In such a situation, there is no way to achieve auspiciousness other than to eradicate the offenses against the holy names by the prescribed process. (Jaiva Dharma, Chapter 25)

12. What is an example of sahket-namabhasa ?

At the time of his death, Ajamila called his son by the name Narayana. Since Narayana is another name for Krsna, Ajamila attained the result of chanting the Lord's names with sahket. (Jaiva Dharma, Chapter 25)

13. What is an example of stobha-namabhasa ?

Suppose an exalted Vaisnava is chanting Hari's holy name when an atheist arrives and says, "Your Lord Hari will do everything for you." This is an example of stobha-namabhdsa. Even the atheist can attain liberation by chanting in this way. This is the natural strength of the holy names. (Jaiva Dharma, Chapter 25)

14. How does one practice held-ndmdbhdsa?

If one cunningly neglects the chanting of the holy names, then that is namaparadha, but if one neglects the chanting of the holy name out of ignorance, then it is called held-ndmdbhdsa.
(Jaiva Dharma, Chapter 25)

15. What does one achieve by chanting namabhasa ?

Material enjoyment, liberation, and all types of mystic perfections are achieved by chanting namabhasa. However, the ultimate goal of life, love of Krsna, cannot be attained by chanting namdahasa. (Jaiva Dharma, Chapter 25)

57 Offenses Against the Chanting of the Holy Names

1.How grave is namaparadha?

As the holy name of the Lord is the highest object, so namaparadha is more

serious than all other kinds of sinful activities or offenses. All sinful activities and offenses are destroyed when one takes shelter of the holy names, but namaparadha does not go away so easily. (Jaiva Dharma, Chapter 24)

2. Can namaparadha be compared to any sinful activity?

If the five kinds of sinful activities are multiplied ten million times, still they cannot compare to namaparadha. (Jaiva Dharma, Chapter 25)

3. Can one gain anything by making a show of chanting the holy names without giving up the offenses?

Without realizing the difference between nama and namabhasa, many people think that the holy names consist of only alphabets and therefore assume that by chanting without faith, they can attain perfection. To substantiate their claim, they present the history of Ajamila and various scriptural injunctions. It has been described before that the holy name is fully transcendental. Therefore it cannot be understood by the blunt material senses. Thus unless one takes shelter of chanting the holy names offenselessly, there is no possibility of achieving any fruit from one's chanting. The result a faithless person attains when he utters the holy names without faith is that later he will be able to chant faithfully. Therefore those who misinterpret the holy name's glories and advertise the holy names as a limb of fruitive activity, considering the holy name a mundane sound vibration, are extremely materialistic and are offenders at the feet of the holy name. (Harinama-cintamani)

4. Is it not an offenses against the holy name to unlawfully initiate a woman in order to take advantage of her association on the strength of chanting the holy names?

Once upon a time, a Vaisnava sannyasi became attracted to a beautiful young woman. Being induced by his sinful propensity, he finally decided as follows: "Since I always chant the holy name, I can make that woman my disciple by giving her hari-nama initiation. Then I can accept service from her. In the process, whatever sinful activities will be committed will certainly be destroyed by the holy names we both will chant. The woman will also get the opportunity to become a Vaisnavi. The association of a Vaisnava is rare. Moreover, I will learn many things about the ecstatic love of the gopis from her association. Where else could I get such association?" Thinking in this way, the Vaisnava sannyasi made that woman a Vaisnavi and enjoyed her service. This is an example of the ultimate namaparadha. {Sajjana Tosani 8/9)

5. Why does the holy name not bear fruit immediately?

If the all-powerful rain of the holy names falls on the hard stones of the body, home, wealth, followers, and greed, then it does not immediately bear fruit. These obstacles are divided into two classes, namely, small obstacles and large obstacles. When there are small obstacles in the course of chanting, such chanting becomes namabhasa and awards its result late. If there are large obstacles while chanting, then such chanting is namaparadha. Unless one chants incessantly, one's offenses will not go away. (Jaiva Dhaima, Chapter 24)

6. What are the symptoms of those devoid of unalloyed devotional service?

The following are symptoms of those devoid of pure devotional service: they engage in condemned activities, such as disregarding pure Vaisnavas and associating with nondevotees (which includes illicit association with women and materialists); disregard the spiritual master; blaspheme the devotional literature; consider the Lord and His names to be different; consider the holy names to be equal to pious activities; lack faith in the chanting because they possess the

mentality of "I and mine;" and they commit sinful activities on the strength of the holy names.
{Sajjana Tosani 6/7)

7. What are the ten kinds of namaparadha?

The ten kinds of namaparadha are as follows:

1. To blaspheme the devotees who have taken shelter of the holy names. It is also an offense to neglect them by thinking that they know only the science of the holy names and know nothing about jhdna-yoga, etc.

2. To consider the demigods independent of Krsna. Krsna is the Supreme Personality of Godhead and the Lord of lords. All the demigods and demigoddesses are His servants and maidservants. Simply by worshiping Krsna, the demigods are automatically worshiped. Without such faith, if one considers Krsna as one God and Siva as another and thus imagines many independent gods, that is an offense.

3. To disobey the spiritual master. If one thinks that the spiritual master is expert only in the science of the holy names but knows nothing about other types of sadhana, that is an offense. Actually, for one who has attained knowledge of the science of the holy names, which is the ultimate goal of all pious activities, there is nothing left for him to be attained or known.

4. To blaspheme the Vedic literature. The Vedic literature has glorified the holy names in various ways. It is an offense to maintain a hostile attitude or lack of faith toward the Vedic statements glorifying the holy name.

5. To give some interpretation on the holy names. It is an offense to think that holy names like Rama, Krsna, and Hari are imaginary, and as such the Lord has no names, forms, qualities, or activities.

6. To commit sinful activities on the strength of chanting the holy names. It is a grave offense to think that by chanting, all one's sinful reactions will be destroyed or that chanting will gradually purify one's heart so that one will no longer have a taste for sinful activities, while planning in the meantime to continue committing those sinful activities. Such a mentality is an offense.

7.To consider chanting the holy names equal to pious activity. It is an offense to not take shelter of the holy name by thinking that chanting is a pious activity, similar to following religious principles, observing vows, or undergoing austerities. Such a mentality leads one to think that by taking shelter of any pious activity, one's heart can be purified. Thus one minimizes the holy name.

8. To remain inattentive while chanting the holy names is an offense. It is an offense to not pay attention while chanting—to become indifferent or lazy toward chanting. To become indifferent means to think of various forms of material enjoyment while chanting, to not have a taste for chanting, and to repeatedly look for the head bead to see when one will have completed his round. It is also an offense to chant the holy name under the influence of the cheating propensity or for name and fame.

9. To instruct a faithless person about the glories of the holy names. One should first preach the glories of the holy names to foolish, faithless persons. Then, when they develop sufficient faith in the holy names, he should be awarded the holy name through intitiation. It is a grave offense to initiate an unqualified person in order to collect money.

10. To maintain the mentality of "I and mine." It is an offense to engage in chanting the holy names while maintaining excessive attachments for material enjoyment even after understanding the holy name's glories. If one gives up these ten forms of namaparadha and engages in hearing and chanting Krsna's holy names, he will certainly achieve love of God, which is the goal of the chanting. (Sajjana Tosani 11/7)

8. What is the definition of the first namaparadha ?

The first namaparadha is to blaspheme those saintly persons who have taken complete shelter of the holy names and have given up all pious activities, cultivation of knowledge, and practice of yoga. The Lord's holy names cannot tolerate blasphemy of His devotees, who are engaged in spreading the actual glories of the holy names. By accepting the devotees who are attached to chanting the holy names as topmost, and by chanting the holy names in their association while giving up all blasphemy, one can quickly attain the holy name's mercy.
(Jaiva Dharma, Chapter 24)

9. How many forms of the second namaparadha are there?

The second namaparadha has two forms. The first is to consider the names, qualities, etc., of Sadasiva, the foremost demigod, and of Lord Visnu, the Supreme Lord, to be different. If one imagines that Sadasiva is an independent god and Lord Visnu is an independent god, one falls into the category of accepting many gods. As a result, one's unalloyed devotional service to Krsna will become obstructed. Krsna is the Lord of lords, and the lordship of all

demigods, headed by Siva, is dependent on Krsna. In other words, the demigods have no separate independence or power. By chanting the holy name with such a conviction, one does not commit offense. The second form of this offense is to consider the names, forms, qualities, and pastimes of the Lord to be different from His eternally perfected body. Therefore, one should accept Krsna's forms, names, qualities, and pastimes to be spiritual and non-different from one another. With such a mentality, one should chant Krsna's holy names. Otherwise, he commits namdparadha. It is prescribed that one should engage in chanting the holy names of Krsna after achieving this knowledge. (Jaiva Dharma, Chapter 24)

10. What does it mean to disobey the spiritual master, which is the third offense?

Those who think that the spiritual master, who awards the holy names, is only conversant with the scriptures dealing with the holy names and is therefore inferior to the spiritual master who is well-acquainted with Vedanta and other philosophical literature are certainly offenders at the feet of the holy names. Actually, there is no spiritual master superior to he who knows the science of the holy name. To consider such a spiritual master insignificant is an offense. {Jaiva Dharma, Chapter 24)

11. How should one treat his spiritual master?

One should not think his spiritual master an ordinary human being. Rather, one should respect him as an associate of Krsna filled with Krsna's energy. To consider the spiritual master as Krsna is the philosophy of the impersonalists, not the philosophy of pure Vaisnavas. {Harinama-cintamani)

12. What is the fourth namaparadha ?

The glories of the holy names are found in all the Vedas and Upanisads. Therefore it is an offense to blaspheme Vedic literature. Unfortunately, many people respect other Vedic instructions but neglect the Vedic instructions that glorify the holy names. Thus, they commit offense at the feet of the holy names. Due to this offense, they do not develop a taste for chanting.
{Jaiva Dharma, Chapter 24)

13. What does it mean to give some interpretation on the holy names of the Lord?

Those who say that the statements of the Vedas, revealed scriptures, and Puranas that indicate the holy name's glories are exaggerated go to hell forever. {Jaiva Dharma, Chapter 24)

14. What is the fifth offense in chanting the holy name?

The fifth offense in chanting means to think that whatever the sastras have said regarding the chanting of the holy name are not factual but are said only to to draw people's attention to the holy name. To think like this an offense. Those who think like this will not develop a taste for chanting. One should engage in chanting Hari's holy names by maintaining full faith in the words of sastra. One should not associate with those who interpret the Lord's holy names. What to speak of associating with such persons, even if one suddenly meets such persons, he should immediately bathe with his clothes on. This is what Sri Gauraiiga taught. {Jaiva Dharma, Chapter 24)

15. What will happen to one who thinks that the glories of Hari's holy names are imaginary?

It is an offense to consider the Lord's holy names as imagination. The impersonalists and materialists think that the Supreme Absolute Truth is impersonal and devoid of name, form, etc. Those who conclude that His holy names, such as Rama and Krsna, have been imagined by the sages, are offenders at the feet of the holy names. {Jaiva Dharma, Chapter 24)

16. What does it mean to commit sinful activities on the strength of chanting?

Those who engage in committing sinful activities on the strength of chanting the holy names are offenders at the feet of the holy names. The sinful activities that are committed on the strength of the holy name cannot be counteracted byyama, niyama, or other yogic processes. Since his mentality is counted among the namaparadhas, it can be countered only by the prescribed practices for counteracting offenses against the holy name. {Jaiva Dharma, Chapter 24)

17. What does it mean to counteract sinful reactions by chanting the holy name?

Those who conclude, "Let us commit sinful activities and also chant Hari's holy name, and after the debit and credit have been calculated, there will be no balance of sinful reactions left," so commit fresh sinful activities, are cheaters and offenders at the feet of the holy name. (Sajjana Tosani 8/9)

18. What makes one commit sinful activities on the strength of chanting the holy name?

Since persons are already offenders to the name, their chanting remains namabhasa and is not pure. Namabhasa eradicates previous sinful reactions and does not allow the taste for committing fresh sinful activities to develop. Whatever sinful reactions that are left over from one's previous sins also

gradually become destroyed by namabhasa. If a person seldom commits sinful activities, then these left-over reactions will be nullified. But if a person who has taken shelter of the holy names thinks that since all his sinful reactions have been destroyed by his chanting, he can commit new sinful activities—because those reactions too will be destroyed— then his chanting is offensive. He is committing sins on the strength of chanting the holy name. {Jaiva Dharma, Chapter 24)

19. What is the offense of considering the chanting of the holy name to be equal to a pious activity?

Although hari-nama is both the sadhana by which we can achieve the goal of life and the goal of life itself, hari-nama cannot be compared to mere pious activities. Those who think chanting the holy name a pious activity non-different from other such activities are offenders at the feet of the name. {Jaiva Dharma, Chapter 24)

20. What is the main impediment blocking one from developing attachment for chanting?

If one gives up all the offenses in chanting, but remains inattentive, he can never develop attachment for chanting. {Sajjana Tosani 11/1)

21. What are the various definitions of inattention while chanting?

O Lord! All anarthas are produced when we do not pay attention to our chanting. The exalted devotees have defined inattention as indifference, laziness, and restlessness. {Harinama-cintamani)

22. What is the symptom of a restless chanter?

Those who are afflicted with restlessness try to finish their prescribed rounds as soon as possible. One should be extremely careful not to commit such an offense while chanting. (Harinama-cintamani)

23. Why is inattention in chanting the source of all offenses?

O reservoir of all transcendental qualities! If one chants the holy names of the Lord but his attention is elsewhere, how can he benefit? If even such a person chants one hundred thousand holy names of the Lord, still a drop of the mellow of ecstatic love will not be attained. O Lord! This is the definition of inattention while chanting the holy names. This offense is deeply rooted in the hearts of materialists. (Harinama-cintamani)

24. How can laziness be destroyed?

The characteristic of a saintly person is that he does not waste time. By seeing such character in another, one will certainly hanker after it. One will think, "Alas! When will I become fortunate enough to chant, sing, and remember the holy names of the Lord like this saintly person?" Such enthusiasm in a lazy person's mind will destroy his laziness because he will remember Krsna. (Harinama-cintamani)

25. Why does one become indifferent to chanting the holy names?

If the desire to accumulate wealth, enjoy the association of women, name and fame, to cheat others, and to seek victory over defeat fills one's heart, that will naturally make one indifferent to chanting the Lord's holy names. (Harinama-cintamani)

26. What is the fault of instructing the faithless persons about the glories of the holy names?

To instruct the faithless about the glories of Lord Hari's holy name is an offense. The faithless include those who are averse to the Supreme Lord's service and those devoid of a taste for hearing His holy names. (Jaiva Dharma, Chapter 24)

27. What kind of offense is it to maintain the mentality of "I" and "mine"?

Those who are intoxicated by the mentality that "I am such-and-such in this material world, and these riches and followers are mine," and who seldom hears the glories of the holy name from the mouths of saintly persons because of ignorance or flickering faith, and who display no love for the holy name, are offenders at the feet of the holy name.
(Jaiva Dharma, Chapter 24)

28. Why does an initiated devotee fall from the path of devotional service?

Even after being initiated, the majority of materialists fall down from devotional service because of their mentality of "I" and "mine." (Harinama-cintamani)

29. How can we remove the mentality of "I" and "mine"?

We should seek devotees who have renounced material enjoyment and possessiveness and who worship the lotus feet of Krsna by chanting His holy names. We should then associate with them. By serving such devotees, we will gradually give up the waves of material enjoyment and develop faith in the holy name. In this way, our "I" and "mine" mentality will be destroyed and we will cross the ocean of material existence. (Harinama-cintamani)

30. What is the goal of the offenders at the feet of the holy name?

The holy name will certainly award whatever fruits an offender of the holy name desires from his chanting. However, the holy name will never award him love of God. (Jaiva Dharma, Chapter 25)

31. How can we counteract namaparadha?

If we commit offenses in Deity worship, the holy name can counteract them. Offenses to the holy name are only counteracted by chanting the holy names themselves. Constant chanting of the holy names awards all perfection. (Bhajana-rahasya Chapter 2)

58 Compassion Toward Living Entities

1. What is the highest welfare activity?

There are three ways to exhibit compassion toward the living entities. Compassion can be displayed toward the gross material body, and this is counted as a pious activity. Distributing free food to the hungry, free medicine to the diseased, free water to the thirsty, and free clothing to those afflicted by cold, are all expressions of compassion related to the body. Providing free education is an expression of compassion related to the minds of the living entities. But the highest form of compassion is in relation to the living entities' souls. From such a compassionate propensity is born eagerness to deliver fallen souls from the miseries of material existence by awarding them devotional service to Krsna.
(Sajjana Tosani 9/9)

2. To which living entities does the phrase jiva-daya, "compassion for others," apply?

It is to be understood that jiva-dayd refers only to conditioned souis. Moreover, among conditioned souls, those who have become inclined toward Krsna should be treated as friends, not as candidates for compassion. Therefore, mercy is to be shown only to those who are foolish or ignorant among the conditioned souls.
(Sajjana Santos 4/8)

3. What is the difference between the welfare activities of the karmis, jndnis, and bhaktas?

Those who follow karma kdnda do not endeavor to give others eternal benefit. Rather, they think that compassion relating to the body and mind is the most auspicious. The followers of jnana kdnda think that compassion relating to the mind is the most beneficial. But the Lord's pure devotees eternally benefit the living entities by preaching devotional service to them.
(Sajjana Santos 9/9)

4. What is the proof of a Vaisnava's compassion toward the living entities?

Until a living entity's good fortune has been awakened, his propensity to serve Krsna does not arise. Helping the living entities awaken their good fortune is the only proof of a Vaisnava's compassion toward them. (Sajjana Santos 4/8)

5. How does a Vaisnava show compassion toward living entities?

The main activity of a Vaisnava is to incline living entities toward serving Lord Krsna. Whenever curing diseases or satisfying the body's hunger becomes the main objective, it is to be understood that there is a lack of Vaisnavism there. This is because by such activities, the living entities receive only temporary relief, not eternal relief. Whenever such activities are directed to help the living entities inclination towards Krsna, however, the Vaisnavas take pleasure in them. (Sajjana Santos 4/8)

6. How should one conduct oneself as a devotee?

Teach your saintly characteristics to others. You are engaged in good activities, that is all right, but the living entities of the material world who are just like your brothers are becoming degraded due to their sinful activities. (Sajjana Santos 5/10)

7. Which materialists are fit to receive a Vaisnavas mercy?

The devotees should display mercy toward the non-duplicitous materialists. (Bhagavatarka Maricimdld 15/126)

8. What kind of preaching makes a Vaisnava happy?

A Vaisnava becomes particularly happy when he sees that by his preaching about Krsna even one living entity has taken to Krsna's service. (Sajjana Santos 4/8)

9. Is there any difference between jlva-dayd and the basis of devotional service to Krsna?

Compassion cannot be separated from raga (attachment). There is no difference between jlva-dayd and the basis of devotional service to Krsna.
(Sri Krsna-samhita 8/18)

10. How does a Vaisnava show mercy, and why is it topmost?

When a person takes shelter of bhakti; mercy towards all living entities is a natural quality. Compassion does not have separate existence from bhakti. This quality when offered to the Lord is called bhakti or prema. It becomes friendship, compassion and indifference when directed towards other living beings. This feeling is inherent in the eternal soul. In the spiritual realm, this quality manifests only as friendship, but in the material world, it manifests as friendship towards devotees, mercy towards the innocent, and indifference towards the offenders. These are but different aspects of the same compassion. In the conditioned state, this compassion is stunted. It starts with one's own body, and then widens to include one's household, then one's caste, then one's fellow citizens. Expanding, it includes the human beings of the whole world. A materialist's compassion becomes complete when it is directed towards all living entities. Patriotism is but an aspect of this sentiment in relation to one's country, and it is philanthropy when directed towards all humanity. The Vaisnava is not limited by these sentiments. He is compassionate to all living entities, regardless

of caste, creed, nationality, mental, or physical condition. (Caitanya-siksamrta 3/3)

59 Developing a Taste for Chanting the Holy Names

1. Can one develop taste for chanting if he does not possess piety born of devotional service?

A person who does not have piety born of devotional service can never achieve faith in the science of devotional service. Among all the limbs of devotional service, chanting the holy names is topmost. Therefore one cannot develop a taste for chanting if he lacks piety. (Harinama-cintamani)

2. Is it necessary to perform eternal and occasional activities if one has developed a taste for chanting the holy names of Hari?

When one develops a taste for cultivating the chanting of the holy names in the association of the saintly persons, then one no longer needs to perform any kind of pious activities. Chanting the holy names is complete spiritual cultivation. Pious activities such as chanting Vedic mantras and offering prayers are simply meant to support the above-mentioned principal activity of chanting the holy names. They are never complete in themselves. (Jaiva Dharma, Chapter 3)

3. How and when does one develop a taste for chanting the holy names?

If I sing Your holy name aloud every day with warm affection, then as sugar candy taken medicinally destroys the disease that gives it a bitter taste, so Your holy name, O Lord Hari, will cure my spiritual disease and allow me to

gradually taste Your sweetness. How great is my misfortune that I feel no appreciation for Your holy name, O merciful Lord! In such a lamentable state, how will I be freed from committing the ten offenses? If I sing Your name every day, gradually, by Your mercy, the ten offenses will disappear, taste for Your holy name will grow within me, and then I shall relish the intoxicating wine of the holy name. (Saranagati)

60 Service to the Vaisnavas

1. Should a person aspiring for Krsna's mercy see differences among Vaisnavas?

I will recognise the Vaisnavas as they are according to their qualification and offer my respect to them. Then I will certainly achieve their mercy, which is the secret of all perfection.
{Kalyana-kalpataru, Song 7)

2. Can one achieve the result of serving a devotee by mistakenly serving a nondevotee as a devotee?

Do not think that if we serve the non-devotees by considering them devotees that we will achieve the result of serving devotees.
{Sajjana Santos 5/5)

3. Is serving the living entities and serving the Vaisnavas the same?

If one serves all living entities by considering them Vaisnavas, one gets only the result of serving living entities. Such service cannot be called service to

Vaisnavas who are attached to chanting the holy names. Vaisnava-seva is the path prescribed by Sriman Mahaprabhu. {Sajjana Santos 6/1)

4. Can we achieve the result of vaisnava-sevd by feeding pseudo Vaisnavas greedy after opulent food, wealth, and disciples?

The present custom in holy places is extremely harmful. There, one person goes out and invites one hundred Vaisnavas for lunch. After receiving such an invitation, these Vaisnavas immediately give up their respective duties and decorate themselves with tilaka. Then they begin to manifest symptoms of devotional service, thinking, "Today we will get sufficient purls and mdlpuris and also some daksind." In Sri Bhakti-rasdmrta-sindhu, Sri Rupa Gosvami has not accepted these activities as devotional service. Therefore, if these activities are not devotional service, then the performers of such activities cannot be accepted as Vaisnavas. (Sajjana Santos 6/1)

5. Is feeding the descendants of the Supreme Lord vaisnava-sevd'! Is there any need to give special honor to these Vaisnavas because they claim to be descendents of the Supreme Lord?

Nowadays, the system in holy places is that when someone wishes to serve Vaisnavas, he invites one of the descendants of the Lord (Nityananda-varhsa or Advaita-varhsa), cooks opulent foodstuffs, then invites other Vaisnavas and feeds them all. We cannot accept such activities as vaisnava-sevd. While serving Vaisnavas, there is no need to respect the particular spiritual status of any one of them. Differences in their degree of devotional service determine the superiority and inferiority of Vaisnavas. (Sajjana Santos 6/1)

6. With what consideration and care should one serve a Vaisnava?

One should consider vaisnava-sevd an eternal occupational duty, but one should not offer Vaisnavas food and donations in order to gain name and fame, and then engage in activities hostile to devotional service. (Sajjana Santos 6/1)

7. Is offering daksind after feeding Vaisnavas part of karma-kanda ?

Offering daksind to Vaisnavas after feeding them is certainly part of karma-kanda. There is no system by which Vaisnavas are offered daksind. Offering daksind to Vaisnavas has become fashionable from the custom of offering daksind to brahmana s after feeding them. This system should certainly be rejected. (Sajjana Santos 6/1)

8. What kind of Vaisnava should one satisfy?

O devotees! Glorify the Vaisnavas who are attached to chanting the holy names of Hari in all respects, but do not degrade vaisnava-sevd by turning it into a karma-kanda activity, such as giving donations to Vaisnavas after feeding them. It is not the opinion of the Lord to invite some renounced Vaisnavas and feed them. (Sajjana Santos 6/1)

9. How should one feed a pure Vaisnava and an ordinary guest?

If you must feed a professional teacher who is afflicted with hunger, you should do so according to the rule of serving guests. There is no need to show such a person special love. You can serve him with care, but not with love. However, you should feed the pure Vaisnava with love and affection, and accept his remnants with love and respect. (Sajjana Santos 11/11)

10. Are giving alms to a sannyasi and serving a Vaisnava guest synonymous?

An uninvited, renounced Vaisnava is called a guest Vaisnava. If incidentally any such Vaisnava comes to our home, we should serve him. This will count as a householder's vaisnava-seva. If we invite too many sannyasis, it will becomes difficult to properly care for them all and thus we may commit an offense. As soon as a Vaisnava is invited, he is no longer a guest. Giving alms to a sannyasi cannot be called vaisnava-seva . * (Sajjana Tosani 6/1)

11. What is the difference between serving a guest and serving a Vaisnava, and which type of service should a Vaisnava householder perform?

The difference between atithi-seva and vaisnava-seva is that atithi-seva is the religious principle of a householder, while vaisnava-seva is the religious principle of a Vaisnava. A Vaisnava householder must perform atithi-seva because householders should serve guests. Since he is also a Vaisnava, however, he should also perform vaisnava-seva. (Sajjana Tosani 8/2)

12. What is the proper way to engage in vaisnava-seva?

Nowadays, people are engaged in something called "festival." Many people think that this is vaisnava-seva. Actually, without serving pure Vaisnavas, one cannot attain the result of vaisnava-seva. Even if there are few pure Vaisnavas, one can still attain the result of vaisnava-seva only by serving pure Vaisnavas. (Sajjana Tosani 4/5)

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*According to Vedic terminology, an uninvited guess is called atithi, meaning "no time." Tithi means "time," and atithi means "no time" or "unexpected."Atithi devo bhava: an uninvited or unexpected guest is like God, and should be treated as such. Thus according to Vedic culture, an invited person is not considered guest, while uninvited persons are guests and should be treated accordingly.

13. What procedure should one follow when a Vaisnava arrives or departs?

If one hears that a Vaisnava is coming, one should go forward and welcome him. When he departs, one should follow him for some distance. (Sajjana Tosani 7/3)

61 -Istagosthi, Vaisnava Counseling

1. What is istagosthi ?

Without the association of pure devotees there cannot be an istagosthi. The word ista means "desired subject matter," and the word gosthi means "assembly." The assembly of pure devotees has been described as istagosthi by combining the above-mentioned two words. (Sajjana Tosani 10/12)

2. How many types of istagosthi of pure devotees are there?

Istagosthi is of two kinds, "following" and "preaching." While following, pure devotees recite Srimad-Bhagavatam, hear, and chant the holy name of Hari. While preaching, these devotees propagate the science of the Absolute Truth, the living entities, the transcendental mellows, and the holy name's glories according

to the qualification of their audience.
{Sajjana Tosani 10/12)

3. What is krsna-kathd-gosthi ?

When two devotees meet and discuss the topics of Krsna, it is called krsna-kathd-gosthi. (Sajjana Tosani 10/11)

4. What is the difference between ordinary talk and istagosthi ?

What to speak of awarding happiness, ordinary talk causes extreme unhappiness. However, such talk never appears in an istagosthi.
(Sajjana Tosani 10/11)

5. Why is the assembly of pure devotees so rare?

Pure devotees are rare in this world. Therefore it is difficult to find more than four or five such devotees in an assembly or istagosthi. {Sajjana Tosani 10/11)

6. What are the different stages of the Srimad Gauranga Samaj?

A gathering of all types of people is called Srimad Gauranga Samaj. A gathering of devotees is called Vaisnava Samaj or Vaisnava istagosthi. A meeting of two pure devotees is called krsna-katha-gosthi. The existence of one pure devotee is

called the solitary bhajana of chanting the holy name. (Sajjana Tosani 10/11)

62 -Preaching

1. Which devotees are attached to preaching, and which to both following and preaching?

The bhajananandi devotees, or those who take pleasure in performing bhajana in a solitary place, are attached to following the codes of conduct. The gostyanandi devotees, or those who take pleasure in performing bhajana in the association of other devotees, are always attached to preaching. Among the gosthyanandls, some are attached to both following the codes of conduct and preaching. Remembering the Lord is the primary code of conduct for the loving devotees, and chanting the Lord's holy names is their preaching. (Caitanya-siksamrta 6/3)

2. Are the religious principles preached by Mahaprabhu not fit to be preached?

Mahaprabhu has entrusted everyone with the responsibility to preach Vaisnava dharma. (Jaiva Dharma, Chapter 8)

3. What procedure should one follow while preaching?

One should transform an unqualified person into a qualified person, then instruct him about the holy name. Whenever possible, one should avoid speaking in any way that will obstruct the preaching. (Jaiva Dharma, Chapter 8)

4. What recommendation did Srimad Bhaktivinoda Thakura give to us about vigorously preaching Sriman Mahaprabhu's order?

Preach the chanting of the holy names of Krsna and the teachings of Sri Gauranga in every town and village. Take Sri Caitanya-caritamrta in your hands, go door to door, and preach the Lord's holy names and the teachings of Sriman Mahaprabhu. As Mahaprabhu ordered Sri Nityananda and Sri Haridasa to travel and preach His message, similarly, being servants of Sri Gauranga, you should engage proper candidates to travel and preach the teachings of Mahaprabhu. Preaching cannot be done by unqualified persons. In our opinion, you should immediately set up a Vaisnava school. After educating some selfless, well-behaved persons in the teachings of Mahaprabhu, send them to every town and village to preach His message.
(Sajjana Tosani 11/3)

5. What have the previous Vaisnavas and the Gosvamis done to protect and preach Vaisnava dharma?

Some of the previous Vaisnavas and the Gosvamis have illumined the entire world with the light of pure eternal Vaisnava dharma, by writing devotional literatures, songs, by preaching religious principles, by chanting the holy names of Hari, and by their pure characteristics and sublime Vaisnavism. Since the entire world has now been plunged into darkness under Kali's influence in the form of irreligious principles, Mahaprabhu is attracting the minds of many persons and empowering many devotees to preach His own teachings, to distribute love of God, and to preach actual Vaisnava etiquette. (Sajjana Tosani 2/1)

6. In order to protect Sri Caitanya's pure religious principles, what is our duty toward persons who find fault in His instructions?

It is our duty to remove those harmful insects who have entered into the flower of pure religious principles followed and instructed by Sri Mahaprabhu. It is not that such insects are only plundering the fragrance of the flower of religious principles, but they are trying to finish the flower by gradually eating it away. The seed of pure instructions that Mahaprabhu Caitanyadeva, Prabhu Nityananda, and His son Prabhu Vlracandra gave in order to establish the society of Vaisnavas has in some places become fruitless due to falling onto barren land. In other places it has produced unwanted weeds after falling onto uncultured land. (Sajjana Tosani 2/4)

7. What should be done to reestablish the principles of Vaisnava dharma?

In order to deliver Vaisnava dharma from the mire, one must try to remove all that is oppressing it. (Sajjana Tosani 2/7)

8. How much should one tolerate in order to destroy evil philosophy?

If evil philosophies exist in your country, then you should try to correct them. If even this causes a confrontation with cheaters and cunning people, still you should fight them for the sake of Sriman Mahaprabhu. (Sajjana Tosani 4/6)

9. Should one expose the characters of those who are opposed to pure devotional service while preaching?

Many activities that are illegal and hostile to devotional service are being widely performed in the name of devotional service. Unless those activities are clearly

exposed, there cannot be any victory for preaching pure devotional service. (Sajjana Tosani 2/4)

10. Why is it necessary to write the pastimes of Sri Caitanya in all the world's languages?

It is extremely necessary to write Sri Caitanya's pastimes in all the languages of the world. Within a short time, the name of Mahaprabhu will be spread all over the world, and He will become the only worshipable Lord of everyone. (Sajjana Tosani 4/3)

11. How should the preachers propagate Mahaprabhu's teachings?

The preachers should propagate the teachings of Mahaprabhu simply out of love. They should expect neither salary nor reward. It is not possible to preach pure religious principles without pure devotees. That is why when other religious groups preach, they hardly achieve any results. (Caitanya-siksamrta 1/2)

12. How did Sriman Mahaprabhu and His associates preach Hari's holy names?

After accepting sannyasa, Srlmad Godrumacandra, who is the most merciful incarnation and the purifier of Kali-yuga, preached the holy names of Had all over the world. While residing at Jagannatha Purl, the Lord personally distributed love of Krsna to the residents of Orissa and South India. He ordered Sriman Nityananda Prabhu and Sri Advaita Prabhu to preach the holy names of Krsna and to reveal the science of the Absolute Truth in Bengal. He sent Sriman Rupa and Sanatana Gosvamis to the western part of India to preach the glories of holy name and pure devotional service. Being ordered by Sriman Mahaprabhu, Sri Rupa Gosvami preached in Vrndavana. Today I will sing before you the eight

verses glorifying the holy names composed by Sri Rupa Gosvami, who was the acarya of the mellows of the holy name. Kindly hear them and realize these glories. (Vaisnava Siddhdnta Mala, Song 5)

13. Who inaugurated nama-hatta, and what are His instructions?

nadiya-godrume nityananda mahdjana patiyache nam-hatta jlvera karana
(sraddhavdn jan he, sraddhavdn jan he)
prabhura ajnay, bhai, magi ei bhiksa bolo krsna, bhajo krsna, koro krsna-siksa
aparadha-sunya ho'ye loho krsna-nam krsna mata, krsna pita, krsna dhana-pran
krsnera samsara koro chadi anacar jive doya, krsna-nam-sarva-dharma-sar

In the land of Nadlya, on the island of Godruma, the magnanimous Lord Nityananda has opened up the marketplace of the holy name, meant for the deliverance of all fallen souls.

O faithful persons! O faithful persons! O brothers! By the order of Lord Gauranga, I beg this one request: Chant Krsna! Worship Krsna! Follow Krsna's instructions! Being careful to remain free of offenses, just take the holy name of Krsna. Krsna is your mother, Krsna is your father, and Krsna is the treasure of your life."
Giving up all improper behavior, carry on your worldly duties only in relation to Krsna. The showing of compassion to all fallen souls by loudly chanting the holy name of Krsna is the essence of all forms of religion. (Vaisnava Siddhdnta Mala, Song 6)

14. What were the duties of the principal mahajanas, workers, and guards of nama-hatta, and how did they perform their pure patrol?

Sri Mahaprabhu displayed His mercy toward the living entities tortured by Kali-yuga by ordering Sri Nityananda Prabhu to preach the holy name from home to home. Therefore Sri Nityananda Prabhu is certainly the mula mahdjana, the

chief proprietor of the nama-hatta located at Godruma. Even though all the employees of the nama-hatta are qualified for performing djnd-tahal, the "patrol according to the Lord's order," still, the great mahdsayas, who are like patrolling watchmen, are especially empowered to render their duties in an entirely selfless manner. Above all the rest, Prabhu Nityananda and patrolman Haridasa Thakura have each exhibited the glories of this post in their own unique ways. If one goes out on patrol with the hope of simply collecting money and rice, then that is not the pure form of djnd-tahal.

The mahasaya on patrol plays his karatdlas and calls out, "O faithful persons! I do not wish to beg from you any worldly thing or mundane favor. The only alms I beg is that all of you honor the order of the Lord by chanting the name of Krsna, worshiping Krsna, and teaching others about Krsna. Just invoke the true name of Krsna. Specifically, by giving up namabhasa, please chant the purely spiritual holy name of the Lord.

"O faithful persons! To give up namabhasa and sing the pure holy names is certainly the true welfare of the living entities . Please worship Lord Krsna by chanting krsna-nama. Perform bhajana by engaging in sravana, kirtana, smarana, sevana, arcana, vandana, dasya, sakhya, and dtma-nivedana. Execute that bhajana either on the path of vidhi-mdrga or rdga-mdrga according to your specific qualification. "O faithful persons! Remaining free from the ten offenses, just worship Lord Krsna. Only Krsna is the living entities' mother, father, offspring, wealth, husband, and life treasure. The living entities are the spiritual rays, Krsna is the spiritual sun, and the material world is the living entities' prison. Truly, the pastimes of Krsna, which lie beyond the material realm, are the factual riches you should seek.

"O faithful persons! You have turned away from Krsna and thus suffered the experience of so-called happiness and distress in the realm of the material world. This situation is not befitting you.

"All the following things come under the heading of unfavorable actions, performed either by oneself or by society: theft, speaking lies, cheating, hostility, lust, inflicting bodily harm, duplicitous politics, and so forth. Abandoning all these, just resort to pious means and spend your life in Krsna's world. The ultimate statement is this: showing mercy to all living beings, living a pure lifestyle, just chant the holy name of Krsna. There is no difference whatsoever

between krsna-nama and Lord Krsna Himself. By the mercy of the holy name, Krsna in the form of His names, forms, attributes, and pastimes will personally reveal Himself to the vision of the eyes of your spiritual body. Truly in a few days your spiritual consciousness will be awakened and you will remain floating in the ocean of eternally sweet krsna-prema." (Vaisnava Siddhdnta Mala, Song 6, purport)

15. What kind of enthusiasm and happiness did Srila Jagannatha dasa Babaji Maharaja and Sriman Bhaktivinoda Thakura display while preaching the nama-hatta program?

We were present in the village of Amlajoda on 28th Phalguna. After staying up the whole night on account of Ekadasi, the next morning all the devotees of the village went out for nagara-sahklrtana with great pomp. Keeping the most worshipable Srila Jagannatha dasa Babaji Maharaja in front, everyone reached Prapannasrama. The symptoms of ecstatic love that Babaji Maharaja began to exhibit at the time of kirtana are beyond description. Even though he was more than a hundred years old at that time, he wonderfully sang, cried, and rolled on the ground like a lion. His devotional display was unprecedented, and sang as follows: "What wonderful holy names has Lord Nityananda brought! He is distributing the holy names in exchange for only one's faith. Although my most merciful Nityananda was hit on the head by Jagai, still He distributed love of God to everyone." On seeing the symptoms of Babaji Maharaja's ecstatic love, everyone became filled with the bliss of kirtana, and displayed the symptoms of their own ecstatic love by shedding tears, dancing, and their hairs standing on end. Later, when the kirtana was over, Jagannatha dasa Babaji delivered a brief lecture on namahatta. With great pleasure, he ordered the activities of Prapannasrama to be carried out from that day onward. According to his order, the person in charge of the namahatta program completed the formalities of inaugurating Prapannasrama that day.

It is customary in all countries that the head of the local administration is invited as the chief guest whenever a school or hospital is inaugurated. The most worshipable Srila Jagannatha dasa Babaji Maharaja was invited as the chief guest during the inauguration of Prapannasrama, and it was completely reasonable. Wherever Prapannasrama is established, such a procedure should be

followed. (Sajjana Santos 4/2)

63 Singing About the Mellows of Ecstatic Love

1. What is the correct procedure for singing about the pastimes of Lord Krsna?

One should first sing about Lord Gauracandra's pastimes. It is the custom among devotees that they do not sing about Krsna's pastimes without first have sung about the pastimes of Gauracandra. {Sajjana Santos 2/6)

2. What kind of music should a practitioner of devotional service hear?

A practitioner of devotional service should hear only those songs and music that do not only satisfy his senses but that describe the Lord's pastimes and help him to cultivate devotional service. We should carefully give up hearing ordinary music and songs, because such hearing simply increases our attachment for material objects and sense gratification.
(Caitanya-siksamrta 3/2)

3. When did Gaudiya Vaisnavas begin singing accompanied by musical instruments?

Singing accompanied by musical instrument began only during the time of Srinivasa Acarya. Srinivasa Acarya, Sri Narottama dasa, and Sri Syamananda Prabhu resided for some time in Vrndavana as students of Sri Jiva Gosvami. With his approval, these three began to perform kirtana accompanied by musical instruments. All three were expert in musical science. Moreover, they were

proficient in the Indian classical music of Delhi. They were also intimate friends and shared a single life goal. (Sajjana Santos 6/2)

4. How did the process of singing songs in manoharasahl, garanahati, and reneti ways come into existence?

Srinivasa Acarya illumined the province of Katwa through his preaching. His area fell under the jurisdiction of the manoharasahl subdivision. Therefore the process of singing he inaugurated is called manoharasahl. Sri Narottama dasa was a resident of Kheturi village, which was under the jurisdiction of the gardnahati subdivision in the district of Rajashahi, Bangladesh. That is why the process of singing he inaugurated is called gardnahati. Sri Syamananda Prabhu belongs to the district of Midnapur. The process of singing he inaugurated is called reneti. In order to encourage these three musical acharyas, Sri Jiva Gosvami awarded them each titles. Srinivasa became known as Acarya, Sri Narottama dasa as Thakura, and Syamananda as Sri Syamananda Prabhu. {Sajjana Santos 6/2)

5. Why is it improper for persons who are ignorant about the mellows of devotional service to add alphabets or words to the mahajanas songs?

There is neither overlapping rasas nor contradiction in the words of the mahajanas. Therefore, if persons or singers ignorant of the mellows of devotional service add anything to the mahajanas' songs, they will certainly add rasdbhasa, overlapping rasas opposed to the Vaisnava conclusion. (Sajjana Santos 6/2)

6. What is the value of hearing professional singers sing rasa-kirtana?

Should Vaisnavas hear such kirtana?

Professional singers of rasa-kirtana are rasika in name only. In fact, they are devoid of knowledge regarding rasa and averse to the Vaisnava conclusion. Their songs are full of different musical modes and tunes, but their kirtana is not fit to be heard by Vaisnavas. They add so much to the original mahajanas' songs just to please the assembled women and fools. Such people are full of pride, because they gather money and praise from foolish audiences. (Sajjana Santos 6/2)

7. What is Sri Bhaktivinoda Thakura's strict instruction regarding hearing rasa-kirtana sung by unqualified people?

The majority of people in this world are perverted. They love to make big shows and thus fulfill their whims in the name of actual bhajana. As long as this bad practice is not checked, one will not be able to realize the gravity of the conjugal rasa. O devotees! Do not hear rasa-kirtana in the assembly of selfish singers and a foolish, ambitious audience. Forget about attending srdddha ceremonies. Make sure that such a system does not exist inside a Vaisnava asrama. When unqualified persons are present, you should simply chant the holy names, and pray and sing only about dasya-rasa. When only unalloyed, pure, rasika Vaisnavas are present, it is permissible to hear rasa-kirtana. While hearing such rasa-kirtana, one should try to realize one's mode of bhajana that befits his own constitutional position. If as a result the practice of professional singing vanishes, that will be beneficial to Vaisnavas. It is an act of Kali to let artificial rasa-kirtana go on anywhere and everywhere simply so the singers can collect money and the people can indulge their senses. (Sajjana Santos 6/2)

8. What goal do materialists attain when they hear about the transcendental pastimes?

Those who glorify the happiness derived from the gross body and who are ignorant of the variegatedness of spiritual happiness should not glance at, think about, or discuss the Lord's transcendental pastimes, because by doing so, they will either blaspheme such activities, calling them obscene, think them born of

flesh, or eagerly accept them as the sahajiyas do and fall down. (Caitanya-siksamrta 7/1)

64 Activities Unfavorable to Devotional Service

1. Is it necessary to be determined to accept items favorable for devotional service and reject items unfavorable for devotional service?

It is extremely necessary for a practitioner of devotional service to possess utmost care and determination while accepting things favorable for devotional service and rejecting things unfavorable for devotional service. Materialistic persons often face many things detrimental to the Lord's worship, but with special care and determination, they should give them up. Otherwise such things create impediments to their sadhana and delay them in achieving the ultimate goal of life. (Sajjana Santos 11/5)

2. What does it mean to reject things unfavorable to devotional service?

I will not eat anything other than the remnants of the Lord and His devotees. I will not see anything other than temples and places connected with the Lord and His devotees. I will not hear anything other than topics concerning the Lord and His devotees. I will not engage my body in any activities devoid of any relationship with the Lord and His devotees. I will not meditate, consider, or relish anything other than the subject matter related to the Lord and His devotees. I will not sing or read any other songs or literature other than those related to the Lord or His devotees. These resolutions are called rejecting things unfavorable to devotional service. {Sajjana Tosani 4/9)

3. What does a devotee who is giving up unfavorable items promise the Lord?

O Lord! I will not associate with those who are averse to Your devotional service. I will not see the face of persons opposed to Sri Gauranga.
(Song from Saranagati)

4. What kind of association should be renounced?

It should be understood that wherever activities opposed to devotional service are performed, there is no question of pure devotional service there. One must give up such association.
{Sajjana Tosani 6/7)

5.How can we ascertain the difference between good and bad association?

Both the pious and sinful who are averse to the Lord are bad association. Even those who are sinful but who are inclined toward God should be considered good association.
{Sajjana Tosani 10/11)

6.Whose association is called "good association"?

One should always give up the association of godless people who are proud of their wealth, knowledge, high birth, and so on, and one should associate with those who are inclined toward Krsna. Four types of persons are inclined toward Krsna. They are:

1. Devotees who depend upon fruitive activities and religious principles;
2.Mature yogis who are indifferent to fruitive activities and religious principles;
3.Immature yogis and imitators of the above three;
4. Devotees who are sincere and non-duplicitous. These persons are certainly better association.
(Commentary on Bhajanamrtam)

7.What is the result of associating with sinful persons?

Saintly persons?

The result of associating with sinful persons is material existence. Association with saintly persons keeps one aloof from associating with sinful persons. {Sajjana Tosani 15/2)

8. Are materialists and impersonalists devotees of Krsna?

Both materialists and impersonalists are devoid of devotion to Krsna and their lives are useless. (Song from Saranagati)

9. Who is more abominable, impersonalists or materialists?

Of the two, the materialist is better. One should never aspire to associate with an impersonalist. (Song from Saranagati)

10. In ordinary dealings, how long should a devotee associate with a materialist?

One should not associate with persons who are averse to the Lord's service. One will have to meet such people in his ordinary dealings, but one should deal with them only until the work is finished. After the work is finished, one should not deal with them. {Sajjana Tosani 11/6)

11. What kind of mentality makes association?

Giving charity to a materialist or accepting a materialist's charity, if done out of love, becomes asat-sahga. When a materialist approaches you, whatever is required to be done should be done only out of duty. One should not speak confidentially with a materialist. Generally, there is some love involved in confidential speaking. Therefore, it is association. While meeting a materialistic friend, one should speak only what is extremely necessary. At that time, it is better not to exhibit heartfelt love. {Sajjana Santos 11/11)

12. Is intimate brotherhood with godless people not condemnable?

Sitting together in an assembly, crossing the river together on a boat, taking bath together at a bathing ghat, or buying and selling together in the market is not called association. To deal intimately with someone as a brother is called association. One should never associate in this way with godless people. (Caitanya-siksamrta 3/3)

13.What harm do the six enemies, which are unfavorable to devotional service, cause a practitioner of devotional service?

The six enemies (lust, anger, greed, illusion, pride, and envy) constantly appear

in the human mind and create disturbances. These six enemies engage the mind in the following temporary material activities: the urge to speak in order to cause anxiety, the mental urge to speculate, the urge to speak harsh words in anger, the urge of the tongue to relish the four kinds of foodstuffs (sweet, sour, salty, and bitter), the urge of the stomach to eat palatable foodstuffs, and the urge of the genitals to enjoy the association of men and women. Because of these six enemies, pure cultivation of devotional service does not take place in the heart.
(Commentary on Upadesamrta)

14. Is the happiness derived from eating, sleeping, mating, and defending eternal or temporary?

The sensual pleasure derived from associating with women, eating palatable foodstuffs, bathing, applying sandalwood paste, and chewing betel is extremely temporary. As soon as one indulges in these activities, he begins to feel distress. Drunkards and woman-hunters exemplify this truth. What eternal happiness is there in enjoying the atmosphere of Nandankanana in heaven, enjoying the dancing of Apsaras like Urvasi and Menaka, or drinking soma-rasal Such sense pleasures are simply products of the imagination.
(Tattva-sutra 27)

15. Why is attachment for material assets an obstacle on the path of devotional service?

How can such attachment be destroyed?

People tend to have a spontaneous attachment for home, household paraphernalia, clothing, ornaments, wealth, wife, the health of themselves and their children, eatables, trees, and animals. Many people are also addicted to bad habits such as smoking, chewing pan, eating fish and meat, and drinking alcohol. Thus the practice of their spiritual lives is obstructed. Because they are attached to eating fish and meat, they fail to respect the Lord's remnants. Because they are attached to bad habits in general, their relish for studying devotional scripture, hearing and chanting the Lord's name, and remaining in temples for considerable periods of time is obstructed. One should carefully give up material attachment.

If one does not give up these things, he cannot derive happiness from devotional service. Attachment for these material things is easily destroyed when one associates with devotees. One should try to destroy such petty attachments by fully engaging in devotional service. By observing approved vows in devotional service, such attachments will be vanquished. {Sajjana Santos 11/11)

16. What is "association with eatables," and what are the prescriptions for renouncing or minimizing eatables?

There are two types of eatables, those that sustain life and those that gratify one's senses. Eating grains and drinking water are life-sustaining. Fish, meat, pan, intoxicants, and smoking are all taken to gratify the senses. While considering one's physical condition and needs, one must try as far as possible to reduce his acceptance of life-sustaining eatables. There is no prescription for acceptance of sense gratifying items; the only prescription is to reject them. One of the limbs of a vrata is to diminish one's propensity for enjoyment. On days of vows, unless one totally gives up sense gratifying items, it is not vow. If one thinks, "Today somehow or other I will renounce, but tomorrow I will enjoy profusely," then the purpose of the vow will not be successful. The reason is that vows have been prescribed to give up the association of such items by gradual practice. (Sajjana Tosani 11/11)

17. Who is not fit to be seen?

Whose association is desirable?

One should never see the face of a cruel person who is an offender at the spiritual master's feet. One should always associate with those who are firmly fixed at the feet of the spiritual master and the Vaisnavas. (Sajjana Tosani 7/4)

18. What is the behavior of an exalted devotee toward those who offend Vaisnavas?

A Vaisnava's character is always pure. I avoid those who blaspheme Vaisnavas. Sri Bhaktivinoda Thakura does not converse with such a person but remains silent.
(Kalyana-kalpataru, Song 7)

19. How should a surrendered soul deal with a person opposed to devotional service?

You should always keep me at your doorstep and maintain me. I will not allow persons who are averse to devotional service to come in. Rather, I will keep them away on the other side of the fence. (Song from Saranagati)

20. Should one give up sincere adherence to the truth to please others?

A Vaisnava should not agree with various opinions at various places for the sake of the people. (Sajjana Tosani 11/12)

21. With whom should a Vaisnava not live?

If a materialist puts on the garb of a Vaisnava, should we desire their association?

One should never live with a person who proudly considers his body himself. Even if the cheating materialist puts on the garb of a Vaisnava, we should not live with him.
(Sajjana Tosani 7/4)

22.Why is attachment for material education detrimental to devotional service?

O Lord! All material education is simply maya's influence and places obstacles on the path of Your worship. It creates attachment for this temporary material world and makes an ass of the living entity. (Song from Saranagati)

23. How should one accept or reject education?

How can one know whether education is favorable or unfavorable to devotional service?

One should kick out all education that places impediments in the path of devotional service. Goddess SarasvatI, who is the personification of devotional service to Krsna, represents spiritual education. She is the treasury of Sri Bhaktivinoda Thakura. (Kalyana-kalpataru, Song 10)

24. Does an intelligent person postpone his hari-bhajana until old age?

An intelligent person never says, "I will worship Hari at the end of my life, so now let me enjoy material happiness." An intelligent person knows that the material body can collapse at any moment. (Kalyana-kalpataru, Song 8)

25. How should a devotee make his livelihood?

What is the harm if one accumulates too much or too little?

Don't endeavor for palatable foodstuffs and fine clothes. Accept the sanctified bhdgavata-prasdda that is easily obtained. This is the devotee's lifestyle. Whatever is required, take only that. Taking more or less will not yield auspicious results. If a devotee takes or accumulates more than necessary, his

spiritual life will be lost due to his being controlled by material mellows. If he does not properly accumulate, then the body, which is his means of worship, will not be protected. (Sajjana Tosani 10/9)

26.Why is blaspheming the demigods unfavorable to devotional service?

It is prohibited to disrespect the demigods. One should duly worship them and beg for their blessings to attain devotional service to Krsna. One should not disrespect any living entity. One should also respect the deity forms of various gods as they are worshiped in the various countries, because by doing so persons on the lower level can graduate to devotional service. By disrespecting such gods, our false ego increases, our humility diminishes, and our heart does not remain fit to be the abode of devotional service.
(Caitanya-siksamrta 3/3)

27. Should we renounce the association of so-called Vaisnavas?

What are pseudo Vaisnavas?

The association of the following pseudo Vaisnavas must be given up: (1) Those who put on the garb of Vaisnavas out of cunning; (2) Those who identify themselves as the followers of Vaisnava acharyas just to impress impersonalists; and (3) Those who identify themselves as Vaisnavas because of greed for money, fame, or any other form of material enjoyment.
(Caitanya-siksamrta 3/2)

28. Should one associate with Mayavadis?

One should never associate with Mayavadis who proudly consider themselves liberated souls.

(Sri Bhdgvatdrka Marichimdld, 14/47)

29. If symptoms of ecstatic love are found in a Mayavadi, should he be considered a Vaisnava?

The eight symptoms of ecstatic love displayed by Mayavadis are of no use.
(Sajjana Tosani 5/12)

30. How should one deal with those who are averse to devotional service?

O Lord! Awarding material enjoyment and liberation is a trick of Your illusory energy. They cheat the living entities and create havoc on the path of Your devotional service. However, they are good at bewildering the materialists. Sri Bhaktivinoda Thakura offers his obeisances to them from a distance and accepts the devotees' lotus feet as his life and soul.
(Song from Saranagati)

31. If some activities are detrimental to devotional service and need the support of many persons, what should one do?

If an activity cannot be performed without the help of many persons, yet there is no easy way to obtain such help, then it is better not to make the endeavor. It will simply create
a disturbance on the path of one's worship. If huge enterprises like building mathas, asramas, temples, or assembly halls are difficult to carry out without a lot of help, and help is unavailable, then one should not try for them. {Caitanya-siksamrta 3/3)

32. Can a practitioner of devotional service drink wine?

What to speak of wine, opium, and hemp, a Vaisnava should not even consume tobacco. Consuming intoxicants is against the injunction of Vaisnava literature. A person who smokes tobacco becomes addicted to and controlled by it. He will then even dare to commit sinful activities. {Caitanya-siksamrta 3/3)

33. Why is greed for palatable foodstuffs and wine, and attachment to sinful and pious activities unfavorable for devotional service?

If one has greed for nice foodstuffs, drink, sleep, smoking tobacco, and wine, then one's devotion diminishes. Greed for wine, wealth, and women is most contrary to devotional principles. Those who desire to attain pure devotional service should carefully give such things up. Whether for auspicious things or sinful things, greed for anything not related to Krsna is most despicable. Greed only in relation to Krsna is the cause of all auspiciousness. (Sajjana Tosani 10/11)

34. Can one compromise Sri Caitanya's teachings just to please materialists?

If one tries to satisfy materialistic people, one will gradually face many anarthas and will float in the continuous waves of Mayavada. One can accept the faultless support of the materialists in order to preach devotional service to Sri Gauranga, but it is extremely unlawful to compromise the teachings of Sri Caitanya just to please their minds.
{Sajjana Tosani 11/3)

35. Is the tongue's hankering hostile to devotional service?

It is extremely difficult for those who are simply busy satisfying the tongue to attain Krsna. {Sajjana Tosani 11/5)

36. What activities constitute "gambling"?

Are such activities unfavorable to devotional service?

Wherever games are being played with nonliving things, that is a place of gambling. Playing cards, chess, dice, checkers, and so on, are all forms of gambling. The modern-day lottery is also gambling. If we discuss the histories of King Nala, Duryodhana, and Sakuni, we will see that all of them were ruined when they attempted to accumulate wealth by the cheating and stealing that constitute gambling. Fierce quarrel resulted from such gambling. Even today, gambling has destroyed many persons' religiosity, economic development, sense gratification, and liberation. Gamblers certainly become lazy and quarrelsome. They cannot perform any religious duties or pious activities.
{Sajjana Tosani 51)

37. Is taming birds or animals unfavorable to devotional service?

One should not become attached to taming birds or animals. {Sri Bhdgavatarka Marichimala 14/37)

38. What is envy?

Are envy and love opposed to one another?

To become happy upon seeing others' distress, and to become distressed upon seeing others' happiness is called envy. Envy contradicts love. Wherever there is envy, there is no question of love, and wherever there is love, there is no

question of envy. {Sajjana Tosani 4/6)

39. Why is envy the leader of all enemies?

Lust, anger, greed, illusion, and pride are included within envy. Lust is included in anger; lust and anger are included in greed; lust, anger, and greed are included in illusion; lust, anger, greed, and illusion are included in pride; and lust, anger, greed, illusion, and pride are included in envy. {Sajjana Santos All)

40. Why is Vaisnava-dharma a nonenvious religion?

Vaisnava-dharma, which consists of compassion for the fallen souls, eagerness to chant the Lord's holy names and to serve Vaisnavas, stands on one side. Envy stands on the other. {Sajjana Santos All)

41. What is liberation and bondage for the living entities?

Nonenviousness is the living entities' liberation, and enviousness is their bondage. {Sajjana Santos All)

42. Can an envious person become compassionate toward the living entities, faithful to the Vaisnavas, or lower than the straw in the street?

A person who feels distress upon seeing the happiness of others can never be

compassionate toward living entities. Neither can he worship the Supreme Lord with a simple mind. Rather, because of his perverted nature, he maintains hatred and envy toward Vaisnavas. It is to be understood that a person devoid of envy has actually understood the purport of the verse beginning, "trnad api." {Sajjana Santos All)

43. Can a cheater become pious?

One cannot become pious unless he gives up the cheating propensity and executes religious duties. When one commits sinful activities on the pretext of religion, he becomes a cheater.
{Sajjana Santos 8/9)

44. Can a devotee of the Lord afford to spend his time desiring material happiness?

There is no more time left to neglect the spiritual cultivation while remaining absorbed in bodily happiness and to engage in activities hostile to pure devotional service.
{Sajjana Santos 9/12)

45. How does a pure devotee pray?

O Lord! I do not want any benediction devoid of the happiness of serving Your lotus feet. (Song from Sarandgati)

46.Are the arguments of the followers of nydyd and vaisesika fruitful?

All the arguments of the followers of nydyd and vaisesika are simply godless quarrels. They do not yield any result other than wasting the mind's strength and increasing one's restlessness.
{Sajjana Santos 10/10)

47. Should a devotee display a spirit of argument while discussing topics of the Lord?

While discussing topics of the Lord and His devotees, the practicing devotee should always be careful to avoid useless arguments.
{Sajjana Santos 10/10)

48. Why can't one understand Sri Caitanya's pastimes through dry argument?

The transcendental pastimes of Sri Caitanya are a like deep ocean, whereas the process of mundane logic is troublesome, like the sheath covering the banana flower. Whoever wants to cross the ocean of material existence by logic and argument will simply toil in vain. He will receive nothing.
{Sri Navadvlpa-mahdtmya, Chapter 2)

49. Why should the mentality of finding fault in others be given up?

Faultfinding arises only from projecting one's own bad habits on others. This should be given up in all respects. (Sajjana Tosani 10/10)

50. Why is talking about others unfavorable for devotional service?

Talking without reason about other people is extremely adverse to devotional service. Many people talk about others to establish their own reputation. Being envious, some people are accustomed to discuss others' characters. The minds of those who are busy with such topics can never be fixed on the lotus feet of Krsna. Talking about others should be rejected in all respects. But in the practice of devotional service, there are many favorable and faultless topics, even though they require discussing other persons.
{Sajjana Tosani 10/10)

51. Is reading worldly newspapers unfavorable for devotional service?

Newspapers are full of useless talk. For the practicing devotee, reading newspapers is a great waste of time. But if pure devotees are described in a newspaper, that can be read. {Sajjana Tosani 10/10)

52. Can a person who indulges in useless talk with materialistic persons or who reads worldly novels become a follower of Sri Rupa?

After finishing their meal, mundane people normally smoke and engage in useless talk with other godless people. It is certainly difficult for them to become followers of Srila Rupa Gosvami. Reading novels is the same. But if one gets a novel with a story like that of Purahjana in the Srimad-Bhagavatam, then reading that is not an impediment. Rather, it is beneficial.
{Sajjana Tosani 10/10)

53. Can a householder or a sannyasi indulge in hearing and speaking worldly topics?

Worldly talk is completely rejected by renounced devotees. Householders may accept some worldly talk if it is favorable to devotional service.
{Sajjana Tosani 10/10)

54. What is the principal rule one should follow while practicing devotional service?

Is there any harm if while making advancement, one gives up the previous rule to adopt the next?

Forgetting Krsna is never allowed. All other prohibitions mentioned in the sastras have arisen from this main prohibition. Keeping this main prescription in mind while advancing in Krsna consciousness, the practitioner should give up his attachment for the prescriptions of the previous level and accept the prescriptions of the next level. Otherwise, he will be guilty of niyamagraha and thus become weak in reaching up to the next level. {Sajjana Tosani 10/10)

55.Should one associate with one's wife if she is unfavorable to devotional service?

If one's wife is an impediment to the discharge of devotional service, one should carefully give up her association. We should consider the behavior of the great Vaisnava acarya Srimad Ramanujacarya in this connection. {Sajjana Tosani 10/11)

56. Is it an impediment for a householder's devotional service to collect more than he requires?

If a householder collects more than he requires, that collection becomes an impediment to his devotional service and to achieving the Lord's mercy.
{Sajjana Tosani 10/9)

57. Is it unfavorable for a householder's devotional service to become overwhelmed by grief?

Householders lament if they lose their wives, children, etc., but a practitioner of devotional service should not maintain this lamentation for long. He should quickly renounce it and engage in the cultivation of Krsna consciousness. (Sajjana Santos 11/6)

58. Why should a practitioner of devotional service give up lamentation and anger?

A practicing Vaisnava should give up all urges like lamentation and anger. Otherwise, such urges will form obstacles to his constant remembrance of Krsna. {Sajjana Santos 11/6)

59. What harm do lamentation and illusion cause?

If one's heart is filled with lamentation, Krsna will not manifest there. (Sri Bhagavatarka MarIchimdld-15/90

60. What harm is there in increasing the numbers of Vaisnava sannyasisl Why does the increase of immature renunciants pose a threat to society?

It is natural that there should be few Vaisnava sannyasis; if their numbers increase, society will become disturbed. It certainly creates anxiety if the number

of pseudo renunciants increases. We can understand that Kali's evil plan is behind this increase. The character of genuine Vaisnava renunciants must be pure and faultless. (Sajjana Santos 4/2 and 5/10)

61. Is it proper for a renunciant to lament if he lacks some material object?

A renunciant should not lament if he does not possess a quilt, water pot, or other alms, or if these things are stolen by man or animal. (Sajjana Santos 11/6)

62.Is any association with women approved for a renunciant?

A renunciant cannot talk with or touch a woman. Otherwise, his practice of devotional service will be completely spoiled. Association with such a deviant renunciant should be totally rejected.
(Sajjana Santos 11/6)

63. What are the most serious prohibitions for a renunciant?

All topics regarding one's family and children are worldly topics. Such topics should not be heard or spoken by renunciants. A renunciant is also prohibited from eating palatable foods and wearing opulent clothes. (Commentary on Caitanya-caritamrta Antya 6.236-37)

64. What praydsa (endeavor) is unfavorable for devotional service?

Jndna-praydsa, karma-prayasa, yoga-praydsa, mukti-praydsa, as well as over-endeavor for material enjoyment, worldly achievements, and association with materialistic persons are all hostile to those who have taken shelter of the holy name. These different forms of praydsa ruin one's devotional service. (Sajjana Santos 10/9)

65. Is it favorable for devotional service for a devotee to accept just anyone as spiritual master?

The more one's greed to receive a bona fide spiritual master increases, the better, but one should not accept just anyone as spiritual master simply to fulfill this greed.
(Sajjana Santos 2/1)

66. What harm does it cause one's devotional service if an unqualified spiritual master or an unqualified disciple do not give up one another's association?

The relationship between spiritual master and disciple is eternal. As long as they both remain qualified, their relationship will not break. If the spiritual master becomes fallen, then the disciple has no choice but to reject him; if the disciple becomes fallen, the spiritual master should reject him. If they fail to do so, then both of them will fall down.
(Harinama-cintamani)

67. What reasons allow us to reject our initiating spiritual master?

It is a fact that the initiating spiritual master cannot be rejected except for the following reasons: if a disciple did not test his spiritual master's credentials

before accepting him as guru, then he cannot obtain any benefit from him. In such a case he should reject his spiritual master. Also, if at the time of accepting his spiritual master the guru was a Vaisnava and knew the truth but later, due to bad association, became envious of Vaisnavas or a MayavadI, he can be rejected. (Jaiva Dharma, Chapter 20)

68. Who are the asslike people and the cheaters?

Why is their association unfavorable to devotional service?

Those who do not understand proper spiritual qualification and who accept the instructions of a bogus guru, engaging in the process of worship meant for exalted devotees, are cheated, asslike people. Those who have understood their ineligibility, yet with the hope to accumulate money and prestige follow the process of worship meant for exalted devotees are called cheaters. Until this cheating in the name of religion is destroyed, one's attachment to Krsna will not awaken. Such people deceive the entire world by making a show of sectarian formalities and pseudo renunciation. (Sri Krsna-samhita, Chapter 8/16)

69. What is the harm if one gives up the path of regulative principles before achieving maturity?

Many weakhearted people give up the path of regulative principles to enter the rdga path. When they are unable to realize the soul's spiritual attachment, they behave like Vrsabhasura [Aristasura] and cultivate perverted material attachment. They will be killed by Krsna's prowess. (Sri Krsna-samhita, Chapter 8/21)

70. Are the impediments found in the realm of Mathura, Dvaraka and Vraja unfavorable to devotional service?

Those who want to happily serve Krsna in the pure mood of Vraja should carefully destroy eighteen obstacles.* Those who are on the path oijndna should give up the offenses found in the realm of Mathura, and those who are on the path of fruitive activities should give up the offenses found in Dvaraka. But devotees should give up the obstacles that pollute the mood of Vraja and be absorbed in love for Krsna. (Sri Krsna-samhita, Chapter 8, 30-31)

71. If activities like dhydna are not favorable for awakening love of God, do they create anarthas ?

During the practice of dhydna, dhdrand, and samadhi, if material thoughts have been destroyed, yet prema has not awakened, the living entity loses his individuality. If the understanding, "I am Brahman" does not awaken pure love, then it results in the destruction of his existence. (Prema-pradipa, Second Ray)
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72. What etiquette should one follow toward his spiritual master, the Vaisnavas, and the Supreme Lord?

One should never sleep with one's legs stretching toward his spiritual master's house, the Vaisnavas, or the Supreme Lord. (Sajjana Tosani 7/3)

73. How should one deal with those who consider the glories of the holy name exaggeration?

One should not see the face of those who interpret the holy name. If by chance one happens to meet with such people, one should immediately bathe in the Ganges with his clothes on. If the Ganges is not available, he should bathe in some pure water. If even that is unavailable, he should purify himself with a mental bath. (Harinama-cintamani)

74. Should pure Vaisnavas participate in the sankirtana performed by the offenders at the feet of the holy name?

Vaisnavas should not participate in sankirtana performed by those who offend the feet of the holy name. (Jaiva Dharma, Chapter 24)

75. Are musical instruments used in sanklrtana to increase the sense pleasure of the kirtana unfavorable for devotional service?

Apart from ancient musical instruments, such as mrdangas and karatdlas, if modern and foreign musical instruments are introduced into the kirtana the kirtana certainly becomes attractive. At the same time, irregularity in the devotional process arises. Nowadays we are so overwhelmed by using foreign items that we even try to introduce such items into our bhajana.
(Sajjana Tosani 11/3)

76. Is it proper for a renounced Vaisnava to accumulate possessions?

Renounced Vaisnavas must not accumulate anything at all. {Sajjana Tosani 10/9)

77. Should a renounced Vaisnava build mathas or asramas ?

Renounced Vaisnavas should not endeavor to build mathas or dsramas, because this will entangle them in worldly matters. (Sajjana Tosani 11/12)

78. Is a renunciant's begging of alms favorable to his devotional service?

A renunciant should neither beg food from materialists nor invite other renunciants for lunch just to gather money. (Sajjana Tosani 11/12)

79. Should a renunciant see a king, materialist, or woman?

A renunciant should not see kings, materialists, or women. (Sajjana Tosani 11/12)

80. Should a renunciant live in his own village?

A sannyasi should not live in his village with his family members. (Sajjana Tosani 11/12)

81. Why is it prohibited for a renunciant to converse with women?

Conversing with women is the cause of falldown for Vaisnava sannyasis. (Gaurdhga-smarana-mahgala Stotra, 62)

82. What is the fate of those who immaturely follow the path of attachment (rdga) by following the instructions of bogus gurus?

Bogus gurus who do not consider their disciples' qualification for the path of attachment and thus instruct many sakata-like people to accept service in the mood of mahjaris and sakhis commit offenses by disrespecting confidential subject matters. Thus they fall down. Those who worship according to such instructions also gradually fall away from spiritual life, because they do not attain the symptoms of deep attachment for those topics. Yet they may still be delivered if they associate with pure devotees and receive proper instructions. (Sri Krsna-samhita, Chapter 8/15)

83. What is the root of all sinful activities?

Being unable to tolerate another's progress is called envy. This is the root of all sinful activities. (Caitanya-siksamrta 2/5)

84. What is debauchery toward women?

Debauchery toward women is a grave sin. (Caitanya-siksamrta 2/5)

85. What should attachment to name and fame be called?

When one is attached to name and fame, all one's activities become extremely selfish. Therefore one should give up such debauchery.
(Caitanya-siksamrta-2/5)

86. Is it approved by the sdstra to leave home because one is disturbed by its mundaneness or lack of peace?

Many householders renounce family life because they are distressed or feel some other disturbance. This is a sin. (Caitanya-siksamrta 2/5)

87. What are the various names of sin?

According to its gravity, sin is addressed by various names, such as papa, pataka, ati-pataka, or maha-pataka. (Caitanya-siksamrta 2/5)

88. Is laziness abominable?

Laziness is counted among the sinful activities. To become free of laziness is the duty of every pious person.
(Caitanya-siksamrta 2/5)

65 Desiring Material Objects

1. Is there any limit to material desires?

There is no limit to material desires. In fact, the path of material desires is filled with the thorns of dissatisfaction. The more you want to advance, the more your

material desires grow. Desires cannot be killed, and neither can they discriminate between temporary or permanent objects. (Kalyana Kalpataru, Song 2)

2. How many kinds of godless people are there?

There are six kinds of godless people: those who are unfaithful to God and devoid of morality; those who are moral yet unfaithful to God; those who fear God but think He is under the control of morality; those who lie or are proud; impersonalists; and those who believe in many gods. {Caitanya-siksamrta 3/3)

3. What is it like to be an immoral, godless person?

Those who are immoral and godless are attached to sinful activities and impersonal ideas. Without morality one becomes whimsical. {Caitanya-siksamrta 3/3)

4. Can a moral but godless person be trusted?

What guarantee is there that given the opportunity, a moral but godless person will not sacrifice his morality for his self-interest? If we analyze his character, we can confirm this possibility and thus realize the insignificance of the moral but godless philosophy. (Caitanya-siksamrta 3/3)

5. Are God-fearing karmis devotees?

The third kind of godless person is the God-fearing karmi. These karmis are divided into two categories. In the first category are those who consider their principal duty to express their gratitude toward God but who do not accept His existence. They believe that one should imagine God and then offer Him obeisance with faith. When as a result of a moral and God-fearing life one's good character develops, God is no longer necessary and faith in Him can be given up. In the second category of God-fearing karmis are those who believe that worshiping God by chanting His names and offering Him prayers purifies the heart. When the heart is purified, they think they will obtain knowledge of impersonal Brahman. At such time, these karmis become inactive. According to this philosophy, the relationship between God and the living entities is temporary, not eternal. (Caitanya-siksamrta 3/3)

6. How many kinds of liars are there?

Liars are the fourth category of godless persons. Liars are divided into two further categories, the hypocrites and the cheated. (Caitanya-siksamrta 3/3)

7. What is the nature of a hypocrite and what fate awaits those who follow them?

By cheating people, hypocrites clear the path to irreligion. Many fools are cheated by following hypocrites. Eventually such fools become adverse to God. Hypocrites display the external symptoms of Vaisnavism, chant the holy names constantly, appear detached from worldly objects, and speak sweet words; but internally they maintain a strong desire to accumulate gold and women. (Caitanya-siksamrta 3/3)

8. Do material desires award peace?

Abandoning the position of Lord Brahma, you will constantly think how to obtain Lord Siva's position. Upon attaining the position of Lord Siva, you will want to be one with Brahman, as is normally desired by followers of Sankaracarya. Therefore, try to destroy the chain of material desire and keep material desire away from your heart. Take shelter of the lotus feet of Sri Caitanya and always reside at Santipura in the mood of a beggar. (Kalyana Kalpataru, Song 2)

9. Does material desire have any place in pure devotional service?

In pure devotional service, we cannot have any desire other than to make advancement in spiritual life. If we wish to serve Krsna, we cannot worship any object other than Krsna. We do not worship Brahman or Paramatma but only Krsna. There can be no tinge of the performance of fruitive activities or the cultivation of impersonal knowledge.
(Commentary on Caitanya-caritamrta Madhya 19.168)

66 Fruitive Activities

1.What is karma?

Karma is nothing but selfish activity. Karmls do not exclusively search for Krsna's mercy. Although they respect Krsna, their main purpose is to attain some kind of happiness.
(Sajjana Santos 11/11)

2. Is there any direct spiritual cultivation in the performance of pious activities, even when those activities are aimed at Lord Visnu?

Even though pious activities, such as the performance of sacrifice, are executed while accepting Lord Visnu as the master of all sacrifices, yet there is no direct spiritual cultivation in the performance of such pious activities. (Harinama-cintamani)

3. What is the unseen result of one's previous deeds?

A jlva acquires his nature in accordance with the impressions created in previous births. Thus in this life his activities have a beginning. This is called "the unseen," or the result of one's previous deeds. His natural impulse is formed according to the nature of the deeds he performed in previous lives. (Sri Brahma-samhita 5/23)

4. How is the contamination caused by karma and jnana purified?

When one offers the fruits of karma for the Lord's pleasure, one's performance of karma becomes purified. When one becomes attached to the Lord's service, then one's renunciation becomes purified. When one realizes himself as the servant of the Supreme Lord, then one's knowledge becomes purified. (Commentary on Brhat-Bhagavatamrta)

5. Is the fortune of theists undecided?

Like atheists, a theist's fortune is not undecided. The living entity's fortune is decided according to his or her respective karma. (Sri Manah Siksa, Chapter 8)

6. What is a person's responsibility in the performance of karma?

Whatever activity a living entity performs, he always remains the original doer. By supporting the performance of that activity, the material nature becomes the secondary doer. By awarding the fruit of such activities, the Supreme Lord becomes the associate doer. Since the living entity has fallen into nescience by his own will, his original doer-ship never ceases. Whatever activities the living entity performs after entering nescience are called "fortune" when those activities are about to bear fruit. (Sri Manah-Siksa, Chapter 8)

7. Why is karma considered beginningless?

To forget that I am Krsna's eternal servant is called nescience. This nescience did not start from within the material time factor. Rather, the root of the living entity's karma grew from the marginal juncture. Therefore, one cannot trace karma's origin within the material time factor. Therefore karma is said to be beginningless. (Jaiva Dharma, Chapter 16)

8. What is the difference between devotional service and activities averse to the Lord?

If anyone performs karma in order to achieve Krsna's mercy, then that karma is called bhakti. The karma that yields mundane results or mundane knowledge is averse to the Lord.
(Sajjana Tosani 11/11)

9. When does karma transform into devotional service?

Before changing its own form, karma goes through three different stages—the stage of desirelessness, the stage of offering the fruits of karma to the Lord, and the stage of performing karma on behalf of the Lord. When these three stages are surpassed, then karma transforms into devotional service. (Sri Manah-Siksa, Chapter 10)

10. Are karma and jnana pious acts that can award devotional service?

Karma leads the living entities up to the platform of devotional service and then ceases. Knowledge and renunciation mostly keep the living entities engrossed in the knowledge of undivided Brahman. The knowledge of impersonal Brahman often distracts the living entities from the Lord's lotus feet. That is why karma and jnana cannot be faithfully accepted as the kind of piety that awards devotional service. (Jaiva Dharma, Chapter 17)

11. What process has the Vedic literature ascertained as a safe practice for attaining the Supreme Lord?

The Vedic literature and Puranas have mentioned various processes for attaining the Supreme Lord. In some places, the scripture describes karma-kanda with the example of a bumblebee and matter. In some places, it is recommended that we practice yoga imitating the behavior of a python. In other places, bhakti is described as the easy process by which one avails a pot of hidden treasure. Therefore, the Vedic literature has concluded that one can attain Krsna only by devotional service and not through karma, jnana, or yoga.
(Commentary on Caitanya-caritamrta Madhya 20.135)

12. Is a karmi a servant of the Supreme Lord?

Those who are entangled by karma with the aim to achieve happiness consider karma the all-in-all and the Supreme Lord as part of the karmic process. The fruit of such person's karma is certainly not eternal. Their regular practice is not faultless. Such persons have no inclination to cultivate Krsna consciousness. Rather, their dependence on the rules and regulations is the most prominent part of their lives. (Caitanya-siksamrta Chapter 8)

13. Can karma be destroyed by karma?

What is the perfection of karma?

It is not possible to use the cause of a disease to cure the same disease; such a disease will never be cured. The karma-kanda process is the cause of the living entities' material disease. It will never bear the fruit of destroying the living entities' material existence, whether the karmic activities are performed without material desire or the fruits of such activities are offered to the Lord. If one first accepts karma as the only means of his livelihood, then later dovetails karma with devotional service, then it may be possible to destroy karma. If one accepts only those karmic activities that can please the Lord, then all one's activities transform into bhakti-yoga. It is the intention of all sastras to induce everyone to engage in devotional service to Krsna, and according to the teachings of the Lord, to constantly sing and remember the Lord's holy names, forms, qualities, and pastimes. (Sri Manah-Siksd, Chapter 10)

14. What is the difference between a karmi's worship of Krsna and a devotee's worship of Krsna?

The sadhana-bhakti practiced by the Vaisnavas is meant to awaken prema.

However, when nondevotees practice sadhana-bhakti, their goal is either material enjoyment or liberation. There may be no difference in the actual practices of the two, but their intentions are certainly different. By worshiping Krsna, the karmis may eventually purify their hearts of the desire for liberation and become free from the desire for material enjoyment. By worshiping Krsna the devotees become attached to Krsna's holy names. By observing the vow of Ekadasi, the karmis counteract their sinful reactions. The devotees, however, increase their devotion to Lord Hari when they observe Ekadasi vows. Just see the difference between the two.
(Jaiva Dharma, Chapter 5)

15. What is the difference between a godless family and a Vaisnava family?

The only difference between a godless family and a Vaisnava family is its motivation; there is no difference in appearance. The godless persons marry, earn money, build houses, beget children, and perform their activities in the name of justice; but their motivation in performing all these activities is simply to increase their own happiness and the happiness of this world. Even though Vaisnavas perform the same activities as godless people, they do not grab the fruits of their activities. Rather, they engage in the Supreme Lord's service. Ultimately, the Vaisnavas attain satisfaction. The godless become controlled by lust and anger, and, desiring only material enjoyment and liberation, lose their peace of mind.
(Caitanya-siksamrta 3/2)

16. When does one commit the namaparadha of blaspheming devotees?

Offenses at the feet of sadhus are committed when we are proud of our karma and jnana. The first offense in chanting— blaspheming devotees—enters the heart of the nondevotees and takes up residence there. (Sajjana Tosani 11/11)

17. Are sin and piety constitutional activities of the soul?

Both sin and piety are relative, not constitutional. The activity or desire that relatively helps a soul attain his constitutional position is called piety. The opposite is called sin.
(Sri Krsna-samhita Chapter 10/2)

18. For whom is the system of marriage beneficial?

Those who are attached to material objects should associate with women through marriage, as this is pious for such persons.
(Sri Krsna-samhita Chapter 10/3)

19. What is the ultimate fruit of traveling to the holy places?

By visiting holy places, people become purified. Although associating with saintly persons is the ultimate goal of visiting holy places, people who visit holy places consider themselves purified, because by visiting holy places their sinful propensities are destroyed. (Caitanya-siksamrta 2/2)

20. What is constitutional piety?

What is temporary piety?

Justice, compassion, truthfulness, purity, religiousness, and love are called constitutional piety. They are called so because they always remain with the

living entity like an ornament. In the conditioned state, these pieties become somewhat gross and are called punya, pious activities. Apart from that, all other pieties are temporary, because they have arisen from the living entity's contact with matter. In the perfected stage, however, both constitutional and temporary pieties have no existence. (Caitanya-siksamrta 2/23)

21. Do Krsna's devotees maintain a desire for sin or piety in their hearts?

Since devotional service to Krsna is one's constitutional position, when one cultivates this service, then nescience, the root cause of relative situations (sin and piety), is gradually fried and abolished. Although the desire to engage in sinful activity may suddenly manifest like a fried kai fish, it is quickly subdued by the process of devotional service.
(Sri Krsna-samhita Chapter 10/2)

22. How many types of atonement are there?

What is the result of each type?

There are three types of atonement—atonement through karma, atonement through jnana, and atonement through bhakti. Remembering Krsna is the atonement through bhakti. Therefore, devotional service is atonement through bhakti. There is no need for devotees to practice some separate form of atonement. Atonement in jnana is done through repentance. By repentance, both one's sins and the seeds of one's sin (or desires) are destroyed. Still, nescience cannot be destroyed without practicing bhakti. If one atones through the practices of karma such as candrdyana (a kind of expiatory penance), one's sins are checked, but the seeds of sinful desire and nescience, the root cause of sin and the desire to sin, remains. One must understand this science of atonement with careful consideration. (Sri Krsna-samhita, Chapter 10/2)

23. Why are whimsical persons, who give up the principles of varnasrama-dharma, fit to practice

atonement?

By associating with mlechhas, those who give up the principles of varnasrama-dharma and act whimsically like the mlechhas with whom they associate, fall down. This is because i they oppose the proper scientific code of conduct. {Caitanya-siksamrta 2/5)

24. Why are some people born outcastes?

The cause of an outcaste birth is one's fructified karma. Such karma can be destroyed by chanting the holy names of the Lord. {Jaiva Dharma, Chapter 6)

25. How do the seeds of sinful activity become destroyed?

Among the methods of purifying the mind, remembering Lord Visnu is principal. Atonement is designed to purify the sinful mind. By undergoing atonements such as cdndrayana, which fall under the category of karma-kanda, the sinful activities leave the sinner but the root of sinful activities—the desire to commit sin—does not. When one repents, a jnana-kanda atonement, the desire to commit sinful activities—the root of sin—is destroyed. However, the seed of sinful activities in the form of aversion toward Lord is destroyed only by practicing remembrance of Lord Hari. {Caitanya-siksamrta 2/2)

26. How many types of impurities are there and what are the differences between them?

Impurity is of two types; mental and physical. Mental and physical impurities

are further divided into three categories, namely, impurities born of place, impurities born of time, and impurities born of person. If one goes to an impure country, one becomes affected. The impurity of place is caused by the sinful activities committed by the local inhabitants. That is
why the religious scriptures describe that if one goes or lives in a mleccha country, one becomes affected by the impurities of that country. However, there is no prohibition about going to a mleccha country to acquire knowledge about those countries, deliver those countries from the hands of miscreants by war or any other means, or to preach religious principles. Going to the mleccha countries to acquire insignificant education, learn religious teachings, or simply to live with the inhabitants certainly hampers Aryan prestige. Those who go for these reasons should practice atonement. {Caitanya-siksamrta 2/5)

27. What is mental impurity?

Illusion and envy make the mind impure. It is extremely necessary to remove them. {Caitanya-siksamrta 2/5)

67 Empiric Knowledge

1.How is jnana defined?

Jhana is also a particular form of karma but in the mode of goodness. (Commentary on Bhagavad-gltd 3.2)

2. What kind of knowledge and renunciation do devotees accept?

Knowledge and renunciation are not counted among the limbs of devotional service because they make the heart rock-hard. However, devotional service is smooth and sublime. Therefore, the knowledge and renunciation that arise from devotional service should be accepted. (Jaiva Dharma, Chapter 20)

3. Can one attain pure knowledge as long as one is inquisitive?

Material knowledge consists only of physical knowledge. Our original knowledge is actually transcendental knowledge. Transcendental knowledge when perverted becomes material knowledge. The twenty-four material truths put forth by Sarikhya philosophy are entirely material. When knowledge of these truths is refined through samadhi, it awakens transcendental knowledge. This transcendental knowledge is scientific. As long as one is inquisitive, one is still under the clutches of ignorance. Destruction of ignorance and the awakening of scientific, transcendental knowledge take place simultaneously. Receiving such knowledge and learning to relish it is called devotional service. (Sajjana Santos 11/10)

4. What kind of jnana do Vaisnavas condemn?

The knowledge usually condemned by Vaisnavas is not pure knowledge. Vaisnavas condemn that material knowledge by which the materialists try to ascertain the inconceivable Absolute Truth. If thieves are told that human beings are nonsense, this does not mean that all human beings are nonsense; it means that certainly the thieves are nonsense.
(Sajjana Santos 11/10)

5. What kind of jnana does devotional literature condemn?

Considering loving devotional service and pure knowledge as equal, impure knowledge has been condemned in the devotional literature. Pure knowledge is never referred to as jndna-kdnda.
(Caitanya-siksamrta 5/3)

6. What is pratyag and parag-caitanya ?

Caitanya is of two kinds, pratyag and parag. When Vaisnavas are absorbed in prema, internal knowledge (pratyag-caitanya) arises. When a Vaisnava's absorption in prema is broken, he returns to his external senses and parag-caitanya arises. Parag-caitanya is not cit but a shadow of cit. (Prema-pradipa, Ninth Ray.)

7. Can human knowledge measure the Supreme Lord's pastimes?

Human knowledge is most insignificant. If one tries to measure the prowess and pastimes of the Supreme Lord, one will certainly fall into illusion. (Sajjana Santos 8/4)

8.What is the difference between knowledge of impersonal Brahman and knowledge of the Supreme Lord?

Knowledge of impersonal Brahman is just a branch of knowledge about the Supreme Lord. (Caitanya-siksamrta 5/3)

9. Where does kaivalya or Brahman exist?

Kaivalya is the demarcation line between the world of limitation and the transcendental world. (Sri Brahma-samhita 5/34)

10. What is the fate of those who follow the jndna-kdnda system?

The followers of jndna-kdnda, who are entangled in the conception of merging into the existence of Brahman, practice false renunciation in order to destroy their individuality. They achieve nothing in this life or in the next. They simply waste their life while contemplating indirect thoughts. (Caitanya-siksamrta Chapter 8)

11. What is the danger in trying to go to Goloka through jnana or yoga?

There are ten tridents in ten directions that prevent and disappoint those who are aspiring for entrance into Goloka through meditation without Krsna's grace. Conceited people who try to reach this region through the paths of yoga (meditation) and jnana (empiric knowledge) are baffled in their attempts, being pierced by the ten tridents.
(Sri Brahma-samhita 5/5)

12. Who are the demigods and demons?

What is the difference between their goal of life and the process to achieve it? The devotees of the Supreme Lord are the demigods, and those who are envious of the Supreme Lord are the demons. Just as there is always a principle of opposition between the demigods and the demons, similarly, there is a principle

of opposition between their sadhana and sadhya. The sadhana of the demons is to torture the devotees and to kill cows and brahmana s, and their sadhya is to attain liberation. The sadhana of the devotees is devotional service, and their sadhya is love of God. Those who endeavor to achieve liberation necessarily take shelter of dishonest sadhana in the form of cultivating impersonal knowledge, like the nondevotees. (Commentary on Brhat-Bhdgavatamrta)

68 Mystic Yoga and Observing Vows

1. Isn't yoga an unbroken process?

Yoga is one, not two. Yoga is a particular path for spiritual cultivation. The first stage of yoga is desireless karma, or karma-yoga. When yoga is mixed with knowledge and renunciation, it becomes jhdna-yoga, which is the second stage. When jnana is mixed with meditation on or remembrance of the Lord, it is called astdhga-yoga, which is the third stage. When yoga is mixed with love for the Supreme Lord, it becomes bhakti-yoga. The entire process, which consists of various stages, is called yoga.
(Commentary on Bhagavad-gita 6.47)

2. When are karma, jnana, and yoga capable of awarding secondary fruit?

If karma, jnana, and yoga and their respective processes do not aim at devotional service, they cannot award any kind of fruit to their followers. If devotional service to Krsna becomes the ultimate goal of these processes, then only can they award secondary fruits. (Caitanya-siksamrta 1/6)

3. In which scriptures is hatha-yoga described?

Hatha-yoga is described in the Sdkta and Saiva Tantras, as well as scriptures written based on those Tantras, such as the Hatha-yoga dlpikd and the Yoga-cintdmani.
(Prema-pradipa, Third Ray)

4. What is the difference between raja-yoga and hathayoga?

The yoga practiced by philosophers and Puranic scholars is called raja-yoga. Yoga prescribed by the tantric panditas is called hatha-yoga.
(Prema-pradipa, Third Ray)

5. Why is the path of yoga fearful and the path of devotional service fearless?

Yama, niyama, dsana, pranayama, pratydhara, dhyana, dhdrand, and samadhi—these are all practices in astdhga-yoga. It is true that by these practices one may achieve peace, but sometimes in the process, one may be overwhelmed by lust and greed. Then instead of attaining peace, one may enjoy yogic opulence for some time before ultimately falling. However, when practicing devotional service to Lord Rrsna, there is no fear of attaining irrelevant fruits. Krsna's servants certainly attain peace.
(Prema-pradipa, Second Ray)

6. What is the danger in practicing hatha-yoga?

If someone practices hatha-yoga he can do many wonderful things. We can believe this because we can see the results of our practice. However, by

performing mudrds or other practices within the realm of hatha-yoga, so many powers are acquired that the practitioner cannot make further progress. (Prema-pradipa, Third Ray)

7. What is the fate of a yoga practitioner who tries to separate his attachment for Vaikuntha from his life?

Thought and practices such as dhyana, pratydhara, and dhdrand are advised for those desiring to attain the end result of awakening one's spiritual attachment. Many people practice these. But they don't sufficiently discuss how to attain spiritual attachment. That is why yogis often become captivated by yogic opulence and ultimately fail to attain spiritual attachment. On the other hand, Vaisnava practices are superior.

You see, any sadhana is a particular type of activity. One may develop attachment to whatever activities he must perform in his life and then also endeavor to achieve the Absolute Truth. By working in this way, can such a person awaken spiritual attachment? If the sddhaka keeps his attempts to develop spiritual attachment as a separate activity in his life, he will be pulled by material attachment on one hand and spiritual consciousness on the other. (Prema-pradipa, Fourth Ray)

8. What are the limbs of raja-yoga?

Samddhi is the main process oirdja-yoga. In order to attain samadhi, one first practices yama, then niyama, then dsana, pranayama, pratydhara, dhyana, and dhdrand. One must practice these processes. (Prema-pradipa, Fifth Ray)

9. What does one experience when one attains samadhi by practicing raja-yoga?

When one attains samadhi by practicing raja-yoga, one realizes truth beyond material nature. In that state, one can taste unalloyed love. That subject cannot be described in words.
(Prema-pradipa, Fifth Ray)

10. What process do ascetics follow?

How many yoga processes are there?

Undergoing great distress, the ascetics desire to loosen the knots of their karma. Ascetics practice Vedic pancagnividya, nididhyasana, and yoga. The sastras have proposed such yoga processes as astdnga-yoga, saranga-yoga, dattatreyl-yoga, and goraksandrthi-yoga. Other processes, such as the hatha-yoga mentioned in the Tantras and the raja-yoga propounded by Patanjali have been widely accepted in the world. (Caitanya-siksamrta Chapter 8)

11. What is the main difference between the paths of yoga and devotional service?

The main difference between yoga and devotional service is this: when practicing yoga strictly, and when one attains samadhi after giving up false designations, he attains his constitutional position. That is, he awakens prema. During the long process of giving up false designations, however, there is a danger that the sddhaka may become captivated by the insignificant byproducts of his practice and fall down before he attains the ultimate goal. On the other hand, those practicing devotional service discuss only prema. Devotional service is simply the cultivation of the science of love of God. When all activities are meant to cultivate the ultimate result, one need not fear useless results. Rather, the means are the end and the end is the means. (Prema-pradipa, Second Ray)

12. What does one gain by achieving perfection in yoga practice?

The domination over material nature attained in yoga practice is only a temporary result. In that position, the ultimate result may be far off and time and again impediments will arise. On the path of yoga, there are hindrances at every step. First, while practicing yama and niyama, religiosity is awakened, and as a consequence of this insignificant result one becomes known as religious-minded, even though no attempt has been made to achieve prema. (Prema-pradipa, Second Ray)

13. When do one's sensual endeavors diminish?

The path of devotional service is to cultivate love for the Absolute Truth. The more attachment for such cultivation of love increases, the more the endeavor of the senses diminishes.
(Prema-pradipa, Second Ray)

14. What is the purpose of observing vows and fasting?

Bathing in the morning, circumambulation, and offering obeisances are exercises related to physical vows. Due to the imbalance of any of the bodily elements, one falls sick. In order to check such sickness, vows such as fasting on the tenth day of both the waning and waxing moon, and on the full moon, have been prescribed. It is good to either fast completely or to make changes in one's eating routine on those days while simultaneously engaging the mind in thoughts of the Supreme Lord with controlled senses. (Caitanya-siksamrta 2/2)

15. What is the point of observing the month-long vow?

The month-long vow consists of observing the twenty-four Ekadasis and the six appearance days that include Janmastami. Spiritual cultivation is the only purpose behind performing such a vow. (Caitanya-siksamrta 2/2)

16. What is the gradual procedure for attaining renunciation?

By observing the physical vows of Caturmasya and fasting on the full moon day and every tenth day of both the waning and waxing moon, one becomes habituated to practicing renunciation. First, one should gradually give up the desire to eat and sleep. Thereafter, one should give up the desire for all happiness and should practice renunciation by accepting only
that material enjoyment that is required to maintain body and soul together. When one does these things, he will have become proficient in renunciation. (Caitanya-siksamrta 2/2)

69 False Renunciation

1. What harm does false renunciant cause a practitioner of devotional service?

What is the benefit of giving up false renunciation?

Markata-vairagya, false renunciation, is a major weakness of heart. By carefully giving it up, one gains strength on the path of bhajana. Then enemies such as duplicity, the propensity to cheat, and the desire for name and fame become defeated. Thus, the living entities attain pure devotion and their lives become successful. (Sajjana Tosani 8/10)

2. Should a renunciant watch cinema or theater?

There is no doubt that a renunciant who watches women acting in a cinema hall or theater behave like false renunciants. The renunciant who indulges in hearing and watching plays and dramas is certainly at fault. {Sajjana Tosani 8/10)

3. Can one formally accept a renunciant's dress before attaining bhava ?

Simply identifying oneself as a renunciant does not make one renounced. If one has not automatically developed detachment from sense gratification as a result of awakening bhava, it would be illegal for him to accept a renunciant's dress. (Caitanya-siksamrta 5/2)

4. Is it proper to take sannyasa at an immature stage when the desire for female association is still present in the heart?

If the propensity to associate with women is present in any corner of his heart, a man should not take sannyasa. Better he stay at home, try to give up false renunciation, and make progress in spiritual life by relishing the chanting of Krsna's holy names. There is no hurry to take sannyasa, and no one need accept the renounced order at an improper time.
(Sajjana Santos 8/10)

5. Whose renunciation is prone to become false?

If a householder leaves his family before developing a strong natural detachment, his renunciation is prone to transform into false renunciation.
(Sajjana Santos 8/10)

6. What are the symptoms of false renunciation?

Thinking of sense gratification within the heart, secretly enjoying the company of women, and externally putting on the signs of a renunciant, such as by wearing only kaupinas and a cddar, are the symptoms of false renunciation. (Commentary on Caitanya-caritamrta Madhya 16.238)

7. Who is a false renunciant?

A renunciant who converses intimately with women is a false renunciant. (Hannama-cintamani)

8. Can only sannyasis be false renunciants?

What is false renunciation for a householder?

There are two kinds of false renunciants, householder's and sannyasis. Among the householders, those who are unnecessarily eager to leave home are outrageous.
(Sajjana Santos 8/10)

9. Can one become free of sense gratification simply by wearing a renunciant's dress?

Simply wearing the dress of a renunciant does not make a devotee free from sense gratification, because renunciants often collect and save objects for sense

enjoyment. On the other hand, many persons resemble sense enjoyers, but utilize everything in their worship of Lord Hari with a mood of detachment.
(Sajjana Santos 10/11)

10. What is the harm if one gives up the gradual path due to a desire for liberation?

If one gives up the gradual path because he desires liberation, then false renunciation overpowers him and makes him abominable. (Caitanya-siksamrta 1/7)

11. Who are the unsteady renunciants?

Those who accept sannyasa, being induced by a temporary detachment born of quarrel, distress, poverty, disease, accident, or in the process of getting married, are unsteady renunciants. Their detachment does not last long; soon they become pseudo renunciants. (Caitanya-siksamrta 5/2)

12. Who are the conventional renunciants?

Those who become controlled by intoxication and thus useless to society, who try to exhibit the symptoms of devotional service to Hari while under the influence of intoxication, and who try to execute loving devotional service while under the shelter of material attachment, are called conventional renunciants, even though they accept the symbols of renunciation. {Caitanya-siksamrta 5/2)

13. What type of people disgrace Vaisnava dharmal Do these people disturb society?

One who accepts the signs of a renunciant before he is actually detached certainly causes a social disturbance and disgraces Vaisnava dharma. {Sajjana Tosani 2/7)

14. Who is responsible for creating doubts in the minds of the people about the character of renounced saintly persons?

It is extremely necessary for babajis, who are in the renounced order, to give up greed for women, wealth, palatable food, and material happiness. Since some renounced saintly persons retain attachment for these things, worldly people tend to doubt the character of renounced saintly persons. {Sajjana Tosani 2/7)

15. Is the babajis' custom of keeping maidservants in their cottages approved by Vaisnava dharma ?

It is extremely inauspicious for babajis who live in cottages to keep maidservants. Some babajis have their daughters from their previous dsramas living as their maidservants. A true renunciant would never live in a cottage where nothing can work without women. On the pretext of serving the Supreme Lord and His devotees, enjoyment of intimate association with the opposite sex becomes the goal of those babajis who keep maidservants. {Sajjana Tosani 2/7)

16. Can one get spiritual results simply by subduing material attachment?

It is not that subduing material attachment awakens one's spiritual attachment.

Many people take shelter of renunciation just to subdue material attachment without trying to increase their spiritual attachment. This ends only in misfortune. {Prema-pradipa, Fourth Ray)

17. Is there any point to renunciation if there is no spiritual goal?

Although by practicingpratydhdra one can control his senses, if one does not develop prema, then such renunciation is dry or insignificant. This is because when attempting to attain the ultimate goal, enjoyment and renunciation give equal results. Useless renunciation simply makes one stone-hearted. {Prema-pradipa, Second Ray)

18. When is one qualified to leave home?

When one becomes totally introspective, he becomes qualified to leave home. If he leaves home before such time, he is in danger of falling down.
{Jaiva Dharma, Chapter 7)

70 Association with Women

1. What is "association with the opposite sex"?

A man's attachment for a woman and a woman's attachment for a man is called "association with the opposite sex." By chanting Krsna's holy names while renouncing such attachment, a householder can achieve the ultimate goal of life. (Jaiva Dharma, Chapter 25)

2. Is association with women detrimental to devotional service?

When there is no marital relationship and one converses with a woman with evil intentions, it is called stri-sariga. Such sahga is sinful and is detrimental to devotional service.
{Sajjana Santos 10/11)

3. What should a person who desires to attain pure devotional service renounce?

Those who desire to attain pure devotional service should totally renounce the association of nondevotees and women. {Sajjana Santos 11/11)

4. What is the purpose of marriage?

What kind of people are engaged in animalistic activities? What is the mentality of a person attached to spiritual life?

Those who possess a material body made of flesh and blood are always inclined to associate with women. To minimize this inclination, marriage is recommended. Those who wish to become free of the codes of marriage are almost like animals. But for those who have crossed beyond the rules of this natural inclination by the association of devotees and the strength of their service and have thus attained attraction for spiritual subject matter, associating with the opposite sex has no detrimental effect. (Sajjana Tosani 11/5)

5. Who are the actual stri-sangis ?

Those who are attached to associating with women are called stri-sangis. The materialists who are fond of gold and women, the sahajiyas, Bauls, Sains, and other so-called religiously minded persons who are greedy for women, as well as the woman-loving tantrics, are all examples of stri-sangls. The main point is that any men who are attached to womanly association are stri-sangis. By all means the Vaisnavas should give up the company of such stri-sangis. This is Sri Caitanya Mahaprabhu's order. (Sajjana Santos 11/6)

6. Is a Vaisnava householder licentious?

A Vaisnava, whether a householder or renunciant, desires only transcendental happiness. A householder Vaisnava always works with his wife to achieve transcendental happiness. Although engaged in all kinds of work, he never becomes licentious. In this way, he remains free from women's association throughout his life. He totally renounces illicit, intimate speaking with women and the mundane licentious mood in licit association with his wife. {Sajjana Tosani 11/11)

7. Is it good to become licentious?

One should never become licentious, for it ruins everything. (Caitanya-siksamrta 2/5)

8. Is associating with his wife one of the limbs of devotional service for a householder?

It is not a limb of devotional service for a householder to associate with his wife, but it has been accepted as sinless as long as one uses such association to

maintain family life.
(Sajjana Tosani 4/6)

9. How can women devotees give up bad association?

It is essential for women devotees to give up the association of their nondevotee husbands. It is difficult to consider the nondevotee a husband because such an illusory enjoyer acts like a bull and proudly considers himself as the master. (Sri Bhagavatarka Marichi-mala 14/36)

10. What harm is there if a tinge of material conception enters into our worship of Lord Hari?

According to pure Vaisnava philosophy, the male practitioner of devotional service should worship Hari separate from female practitioners of devotional service. Similarly, the female practitioner should not allow male practitioners near them. Worship of Hari is a fully spiritual activity. A little material conception can spoil everything. (Sajjana Tosani 4/6)

11. Whose association is most detrimental to devotional service?

Association with those fond of women is most detrimental to devotional service.
(Harinama-cintamani)

12. What is the atonement for a renunciant who purposely sees a woman?

If a Vaisnava in the renounced order of life deliberately sees a woman, he should atone by drowning himself in the Ganges at Triveni in order to become purified in his future lives.
{Caitanya-caritamrta Antya 2.165)

71 The Desire for Material Fame

1. What is the main purpose behind artificially displaying symptoms of ecstatic love, such as shedding tears or the standing of bodily hairs?

You have practiced shedding tears and jumping and rolling on the ground. You often fall on the ground unconscious. This is, however, purely drama meant to deceive people. In this way you spread bad association and ultimately get gold and women. (Kalyana Kalpataru, Song 18)

2. What is most difficult to renounce, even when one is able to renounce almost everything?

Although one can renounce almost everything, it is very difficult to renouncepratisthasa, the desire for name and fame. (Bhajana-rahasya, Chapter 2)

3. Why do cheaters imitate great personalities?

Can such imitation endure?

Cheaters try to hide their natures and attain name and fame by imitating great personalities, but such imitation cannot endure. A cheater's true nature will certainly be exposed within a few days. (Sajjana Santos 4/11)

4. Is verbal humility proof having renounced the desire for fame?

Until we can give up the desire for fame, we cannot claim to be Vaisnavas. Verbal humility alone will not do. I often say, "I am not even qualified to become a servant of the servant of the Vaisnavas," and I think that by hearing this, the audience will respect me as a pure Vaisnava. Alas! The desire for fame does not want to leave us. (Sajjana Santos 8/3)

5. From what anartha do those who love peace suffer from, even after they have renounced family life?

Peace-loving people give up family life and accept the renounced order because they think that householders are more prone to desire for name and fame. At that stage, however, rather than see their own desire for name and fame decrease, their desire becomes stronger than ever. {Sajjana Santos 8/3)

6. Why is the endeavor to attain fame so abominable?

The endeavor to attain fame is the most abominable endeavor. Although it is abominable, few people can avoid it. (Sajjana Santos 10/9)

7.What means do cheaters adopt to achieve fame?

In order to obtain the spiritual master's appreciation, respect from devotees and

ordinary people, praise from the holding of grand festivals, and in order to get their work done, many people cheat and artificially display the symptoms of ecstatic love like dancing, perspiring, shedding tears, rolling on the ground, and shivering. Actually they do not possess any of the symptoms of ecstatic love in their hearts. (Caitanya-siksamrta 5/4)

8. Why is it improper to proudly identify oneself as a Vaisnava?

If I think I am a Vaisnava, then I cannot become amanl, free from the expectation that I should be respected. The desire for material fame will then pollute my heart and I will go to hell.
(Kalyana Kalpataru Song 8)

72 The Cheating Propensity

1. What is kutindti and what is its result?

The phrase kutlnati contains two words, kutl and natl. Persons who have a mania for cleanliness always find ku (bad) in everything. In other words, they bathe in a pond, but since nearby is a place for passing stool, they always think bad about the pond and spend their whole day discussing it. They cannot discuss anything good. The mania for cleanliness is an example of kutlnati. Those who are affected by this cannot think of any place in the world as pure, cannot think of any time as auspicious, and cannot accept any person as a pure Vaisnava. When they see anything done by a pure devotee that is opposed to smarta principles, they immediately disassociate themselves from such a pure devotee and consider him a non-Vaisnava. This is an example of natl, negation. To not accept the remnants of the Deity installed by devotees from a lower caste is also an example of kutlnati. As long as kutlnati is prominent in one's heart, he cannot achieve any happiness from eating anything. Kutlnati is a kind of mental disease.

As long as one is influenced by it, he will find it very difficult to achieve devotional service. It is extremely difficult for a person afflicted with kutlnati to serve and associate with Vaisnavas. (Sajjana Santos 6/3)

2. What obstacles on the path of devotional service did Sriman Mahaprabhu consider kutindti ?

In the course of Sriman Mahaprabhu's instructions regarding the renunciation of kutindti, He listed activities such as committing sinful activity, violence toward living entities, and the desire for material fame. All of these He considered detrimental to devotional service. (Sajjana Tosani 6/3)

3. How did Mahaprabhu explain the word kutinati ?

Mahaprabhu explained kutindfi with the words, "Ei bhdla ei manda" or, "This is good and this is bad." {Sajjana Tosani 6/7)

4. How do people affected by kutindti become offenders toward the holy name and the Vaisnavas?

Due to pride in caste and beauty, people affected by kutindti do not have firm faith in the remnants of the Lord's foodstuffs, in the water that has washed the Vaisnavas' feet or in the dust from those feet. Therefore, they are always offenders at the feet of the holy name and the Vaisnavas. It is impossible for such people to chant the Lord's holy names. There are some people who hate the pure Vaisnavas when those Vaisnavas are in distress. Mahaprabhu said, however, "O Sanatana! The Vaisnavas do not hate you because you have scabs on your body. (Sajjana Tosani 6/3)

5. What kind of affection is cheating affection?

Affection applied only to the body is nothing but cheating. (Sajjana Tosani 2/1)

6. Why are cheaters eager to worship the demigods anddemigoddesses?

With a desire to receive palatable foodstuffs, particularly goat flesh, many cheaters worship the demigods and demigoddesses while displaying symptoms of ecstatic love. In this way they exemplify the possession of pseudo love of God. (Caitanya-siksamrta 5/4)

7. Are people who simply carry the burden of the scriptures not crooked?

paramdrtha-vicaria 'smin bdhya-dosa-vicdratah na kaddcid dhata-sraddhah sdragrdhi janor bhavet We have discussed the Absolute Truth in this book, so please excuse any defects in grammar or language. Swanlike persons should not waste time discovering the faults. Those who criticize such external defects while studying this book will obstruct its main purpose, which is to accept the essence of the Absolute Truth. Such persons are not eligible to study this book. Arguments born of childish education are despicable when applied to serious subject matter.
(Sri Krsna Samhitd 10/19)

8. What is the definition of pseudo love of God?

Pseudo love of God resembles dramatic play. It results only in sense

gratification. Therefore, O mind, always give up sensual pleasures, which are full of offenses.
(Kalyana Kalpataru Song 19)

9.When does devotional service become ineffective?

When devotional service is performed with a desire to attain wealth, followers, and so on, then it is far away from pure devotional service and as such is not a real limb of devotional service.
(Jaiva Dharma, Chapter 20)

73 Violence Toward the Living Entities

1. How can one remove the sinful mentality of committing violence toward animals?

Ma himsyat sarvani butani: "One should not commit any violence toward any living entity." This Vedic statement prohibits violence toward animals. Until human beings give up slaughtering animals, enjoying the association of women, drinking wine, and situating themselves in the mode of passion, they may, in order to diminish such propensities, associate with women through marriage, kill animals in sacrifice, and drink wine under particular condition. By so doing, their propensities will diminish and they will gradually be relieved of such desires. This is the purport of the Vedas. The Vedas do not teach that humans should kill animals.
(Jaiva Dharma, Chapter 10)

2. What is violence?

What kind of violence must be given up?

Persons who are attached to sinful activities generally become envious and violent toward other living entities. Committing violence is a heinous sin. It is everyone's duty to give up violence. Violence toward human beings is the gravest sin. The gravity of the offense depends upon the degree of glory the victim possesses. Violence toward brahmana s, one's own relatives, women, Vaisnavas, or to the spiritual master is extremely sinful. Violence toward animals is also not an ordinary sin. The killing of animals by selfish, greedy people is caused by a human being's abominable, animalistic propensity. Unless humans refrain from killing animals, their nature will not improve. (Caitanya-siksamrta 2/5)

3. Why is violence toward other living entities detrimental to devotional service?

If one wants to eat the flesh of another living entity, he has to kill that living entity. Therefore, any activity that encourages violence toward the living entities is detrimental to devotional service. (Sajjana Tosani 9/9)

4. Should a devotee of Hari maintain his propensity to commit violence?

Violence toward other living entities is the root of all sinful activities. Those who are fortunate enough to engage in Krsna's devotional service naturally do not possess a propensity for violence. (Sajjana Tosani 9/8)

5. Which activities are favorable for devotional service and which are unfavorable?

Those activities that aim at benefiting others are favorable for devotional service,

while those activities that aim at causing them violence are opposed to devotional service.
(Sajjana Tosani 9/8)

6.How many kinds of violence are there?

How should one utilize attachment and envy?

There are three kinds of violence: violence toward human beings, violence toward animals, and violence toward demigods. Violence is born from hate. To become attracted to any object of enjoyment is called attachment, and to become detached from any object of enjoyment is called hate. Proper attachment has been counted as piety, improper attachment as licentiousness. Hatred is the opposite of attachment. Proper hatred is also counted as piety, but improper hatred is the root of violence and envy. (Caitanya-siksamrta 2/5)

7. Is violence toward the animals a religious principle for human beings?

The arrangement to kill animals in sacrifice that has been prescribed in Vedic literature is simply meant to gradually diminish people's animalistic propensities. Actually, violence toward animals is the nature of animals, not human beings. (Caitanya-siksamrta 2/5)

8. How many types of cruelty are there and what are their results?

There are two types of cruelty, cruelty toward humans and cruelty toward animals. Cruelty toward men and women causes great disturbances in the world. When people practice cruelty toward one another, compassion leaves the world and irreligiousness in the form of cruelty become prominent. (Caitanya-siksamrta 2/5)

9.Should cruelty toward animals be given up?

There is an arrangement for inflicting cruelty on animals in modern, insignificant religious principles. However, this arrangement is bringing its founder a bad name. The heart of a kind person is shattered when he sees how materialistic people trouble the bulls and horses that pull carts. One should give up such cruelty toward animals. (Caitanya-siksamrta 2/5)

74 Committing Offenses

1. Is it an offense to unknowingly engage in bad association?

Even if you associate with nondevotees unknowingly, you commit an offense against devotional service. (Sajjana Santos 5/5)

2. What offense is the most grave?

If one disregards and disrespects Vaisnavas, he commits an offense. Sinful reactions are nullified simply by undergoing ordinary atonement; but offenses are not nullified so easily. A sin is committed by both gross and subtle bodies; an offense degrades one's self-realization. Therefore, those who desire to worship the Supreme Lord must be careful not to commit offenses.
{Sajjana Santos 5/2)

3.What is an offense?

When sinful activities are committed against saintly persons and the Supreme Lord, it is called an offense. Offenses are most grave and must be given up by all means.
(Caitanya-siksamrta 2/5)

4. Is it possible to attain krsna-prema if one commits offenses?

One who does not attain love of God after worshiping Krsna birth after birth has certainly committed heaps of offenses, for only by chanting Krsna's name without offense can one attain krsna-prema. (Navadvlpa-mahdtmya, Chapter 1)

5. Who are the offenders at Bhakti-devi's feet?

Being induced by propensities detrimental to devotional service, such as envy, hatred, pride, and the desire for fame, those who criticize others are offenders at Bhakti-devi's feet.
(Sajjana Santos 10/10)

6. How do the madhyama-adhikdris commit offenses against the Vaisnavas?

Madhyama-adhikdris begin to be counted as pure Vaisnavas because their life's goal is to serve the pure Vaisnavas. If a madhyama-adhikdri renounces the distinctions between Vaisnavas and non-Vaisnavas, however, he commits Vaisnava aparddha. (Harinama-cintamani)

7. What is more offensive than Vaisnava aparddha?

For a living entity there is no graver offense than an offense committed against a Vaisnava. (Sajjana Santos 2/6)

8.How are those who think that Vaisnavas belong toparticular castes tested?

Those who are averse to accepting the remnants of pure Vaisnavas, thinking him to belong to a particular caste, are cheaters and cannot themselves be counted as Vaisnavas. For those who are caste-proud, accepting the remnants of Vaisnavas during festivals is a real test. (Prema-pradipa, Ray 7)

9. Is it improper to think that Vaisnavas belong to a particular caste?

If you are really afraid of cheating yourself, then you should not think that Vaisnavas belong to a particular caste. (Sajjana Santos 9/9)

10. Is criticizing the faults of Vaisnavas the same as blaspheming them?

One who criticizes a Vaisnava, thinking he belongs to a particular caste, because he unknowingly committed an offense, his almost-destroyed faults, or his sinful behavior before he surrendered to Krsna, is certainly a blasphemer. Such a person will never develop taste for chanting the Lord's holy name. A pure

Vaisnava is he who has taken shelter of pure devotional service. We may occasionally find the above-mentioned four faults in him, but there is no possibility of him possessing any other fault.
(Harinama-cintamani)

11. What is the easiest way to achieve devotional service?

One should give up the mentality of thinking Vaisnavas belong to particular castes. Then one should take the dust from the feet of a devotee who is fully engaged in chanting the Lord's holy names and respectfully smear it all over his body. (Harinama-cintamani))

12. Is it a sevdparddha to offer obeisance to someone inside the temple?

One should not offer obeisance to anyone other than the Supreme Lord inside the temple. However, one must offer obeisances to one's spiritual master even inside the temple.
(Harinama-cintamani))

13. What is the definition of a Krsna conscious family?

In a Krsna conscious family, there is no cheating; there is only simplicity. Therefore, there is no question of offense. (Jaiva Dharma, Chapter 7)

14. To whom should a pious householder give alms?

By giving alms to the illegitimate, professional beggars, householders commit an offense. As a result, they gradually fall down. This practice must be checked. Then the condition of the pious householders will improve, the beggars' distress will be destroyed, and the general advancement of society will take place. Apatre diyate danam tat danarh tamasam vidum: "Giving charity to an unqualified person is an act in the mode of ignorance." Following this statement made by the Supreme Lord, one should give charity only to qualified candidates.
(Sajjana Santos 6/3)

15. Is it not an offense to hear or sing publicly about Sri Radha-Krsna's conjugal pastimes?

To sing and hear about Sri Radha-Krsna's conjugal pastimes is the principal and eternal mode of worship of the Lord. However, to sing about these pastimes before ordinary people is improper and offensive. Apana bhajana kathd nd kahibe yath tatha: one should not disclose one's own process of devotional service to others. If one is to follow this instruction given by the acaryas, then it also holds that it is offensive to hear a recitation of Krsna's conjugal pastimes from a professional singer. (Sajjana Santos 6/2)

16.Is it not an offense to blaspheme a Vaisnava by finding in him behaviors opposed to scripture?

If a Vaisnava happens to engage in some uncivilized activity according to his karma, it is an offense to consider such activities uncivilized. Even though a Vaisnava might exhibit
some improper conduct opposed to the smrti literature, he should still be considered saintly. Otherwise, one commits an offense against the holy name.
{Sajjana Santos 6/7)

17. Who is responsible for committing offenses against the Lord's service?

Offenses against the Lord's service are committed in regard to serving the Lord's Deity form. There are offenses to be avoided by those who worship Deities, by those who install Deities, and by those who go to see the Lord's Deity form. And there are offenses to be avoided by all. (Harinama-cintamani)

18. What are the thirty-two offenses against the Lord's service?

1. One should not enter the temple of the Deity in a car or palanquin or with shoes on his feet.
2. One should not fail to observe the various festivals held for the pleasure of the Supreme Personality of Godhead, such as Janmastami or Ratha-yatra.
3. One should not avoid bowing down before the Deity.
4. One should not enter the temple to worship the Lord without having washed one's hands and feet after eating.
5. One should not enter the temple in a contaminated state.
6. One should not bow down on one hand.
7. One should not circumambulate in front of Sri Krsna.
8. One should not spread his legs before the Deity.
9. One should not sit before the Deity holding his ankles, elbows, or knees with his hands.
10. One should not lie down before the Deity of Krsna.
11. One should not accept prasada before the Deity.
12. One should never speak a lie before the Deity.

13. One should not talk loudly before the Deity.
14. One should not talk with others before the Deity.
15. One should not cry or howl before the Deity.
16. One should not quarrel or fight before the Deity.
17. One should not chastise anyone before the Deity.
18. One should not be charitable to beggars before the Deity.
19. One should not speak harshly to others before the Deity.

20. One should not wear a fur blanket before the Deity.
21. One should not eulogize or praise anyone else before the Deity.
22. One should not speak ill names before the Deity.
23. One should not pass air before the Deity.
24. One should not fail to worship the Deity according to one's means.
25. One should not eat anything that has not first been offered to Krsna.
26. One should not fail to offer fresh fruits and grains to Krsna according to the season.
27. After food has been cooked, no one should be offered any foodstuff unless it has first been offered to the Deity.
28. One should not sit with his back toward the Deity.
29. One should not offer obeisances silently to the spiritual master, or in other words, one should recite aloud the prayers to the spiritual master while offering obeisances.
30. One should not fail to offer praise in the spiritual master's presence.
31. One should not praise himself before the spiritual master.
32. One should not deride the demigods before the Deity.

These sevaparadhas have been described in the Puranas. (Harinama-cintamani)

19. What are the different offenses and what are their symptoms?

Although offenses are of many kinds, they are mainly divided into three categories: vaisnavdparddha, sevdparddha, and namaparadha. In the Skanda Purdna the six vaisnavaparddhas are listed as follows: "To kill a Vaisnava, to blaspheme a Vaisnava, to hate a Vaisnava, to fail to offer respect to a Vaisnava, to display anger toward a Vaisnava, and to not feel happy upon seeing a Vaisnava. By committing these offenses, one certainly falls down. No practitioner of devotional service should commit these offenses. The sevaparadhas are considered in regard to the deity worship. There are ten types of ndmdparddhas. (Sajjana Tosani 11/7)

20. Why is the professional recitation of Srimad-Bhagavatam rejected?

Give up this business [of professional recitation] immediately. You are supposed to be greedy to drink the mellows of ecstatic love, so do not commit an offense against those mellows. According to the Taittiriya Upanisad (2.7), raso vai sah, "Krsna is nondifferent from the mellows of ecstatic love." The sastras describe many professions by which people can maintain themselves, so you should choose from among those. Do not earn money by reciting Srimad-Bhagavatam to ordinary people. If you find a qualified audience, then recite Srimad-Bhagavatam with great ecstasy and without accepting a salary or fee. (Jaiva Dharrna, Chapter 28)

21. Are those who sell hari-nama not offenders?

There are many other ways to earn one's livelihood, and one should maintain his life by following one of them. To earn money by selling hari-nama and to consider this money as a means of livelihood is extremely improper and opposed to devotional service. It is impossible for both those who sell hari-nama and those who purchase it to attain love of God, which is the fruit of chanting hari-nama. In fact, by doing so, such people simply accumulate sin. Money is not the price for hari-nama; faith is the only price. Therefore, it is everyone's duty to faithfully chant and hear Hari's holy names. (Sajjana Tosani 8/8)

22. What are the symptoms, activities, and fate of those who commit offenses against the Lord's abode?

With a desire to fulfill their self-interests, out of envy, some people are creating obstacles on the path of improving the standard of Sri Mayapur. Upon seeing the dhdma's prosperity, these people have become hopeless nowadays. Being controlled by intense envy, a few of them have even begun to publish articles against the dhdma in some small magazines. There is no doubt that Mahaprabhu will soon destroy them. The amazing factor is that for a long time, some people

have been engaged in accumulating money and enjoying the association of women while hiding the actual glories of Sri Mayapur. As soon as the glories of Mayapur began to manifest, these disciples of Kali began to conceal the glories of Mayapur by various tactics, but both the Supreme Lord and the eternal truth are unconquerable. For the last two years, these disciples of Kali have been embarrassed. The society of devotees no longer trusts them. Therefore, they are making fools of themselves. What a game plan of Kali! They are trying to prove no-moon as full-moon and get away with it. But suddenly people have understood their game plan and are laughing at them. Now everyone has understood that Sridhama Mayapur is the crest jewel of the entire Navadvipa.
(Sajjana Tosani 8/1)

75 Blaspheming the Vaisnavas

1. What should one do if one happens to hear blasphemy of a pure Vaisnava?

How should one deal with a so-called guru who indulges in blasphemy of Vaisnavas?

Devotees who are engaged in regulative devotional service should neither approve nor support the blasphemy of the Supreme Lord or His devotees. If such blasphemy is taking place in an assembly, if one is able he should immediately protest. If protest does not yield any result, one should remain like a deaf man and ignore the blasphemy. If one is unable to do even that, then he should immediately leave the place. If one hears blasphemy of Vaisnavas even from his spiritual master's mouth, then one should humbly caution him. If such a spiritual master remains envious of Vaisnavas, one should renounce him and take initiation from a qualified spiritual master.
(Caitanya-siksamrta 3-4)

2. What is the disadvantage of hearing blasphemy of Vaisnavas?

A practitioner of devotional service should never hear blasphemy of Lord Krsna or of the Vaisnavas. Wherever such speeches are taking place, he should leave the place. One who is weakhearted hears blasphemy of Krsna and Vaisnavas to please others and thus gradually falls from the platform of devotional service. (Sajjana Santos 11/6)

3. Why is blasphemy of devotees the gravest of offenses?

It is a great offense to blaspheme a devotee who has taken shelter of the Lord's holy names and given up the processes of karma, dharma, jnana, and yoga, because Lord Hari cannot tolerate blasphemy of those who are spreading the holy name's glories all over the world. If one gives up blaspheming devotees engaged in chanting the holy names and instead chants the holy names in their association, considering them the topmost devotees, then he will soon attain the holy name's mercy. (Jaiva Dharma, Chapter 24)

4. What is the result of blaspheming Vaisnavas?

One should resolve to respect Vaisnavas and give up the association of non-Vaisnavas. The glories of the holy name will never manifest in the hearts of those who blaspheme Vaisnavas.
(Sajjana Santos 5/5)

5. What are the six types of Vaisnava aparddha and what are their results?

A foolish person who blasphemes a pure devotee goes to hell along with his forefathers. Any person who kills a Vaisnava, blasphemes a Vaisnava, hates a Vaisnava, who does not offer obeisances to a Vaisnava when they meet, or who

feels unhappy upon seeing a Vaisnava certainly goes to hell. (Sajjana Santos 5/2)

6. What results from hearing Vaisnavas blasphemed?

A person who does not immediately leave the place where the Supreme Lord or the Vaisnavas are being criticized loses all his piety and degrades himself. (Sajjana Santos 5/2)

7. Can a pure Vaisnava become the object of blasphemy?

If one is found to be inclined toward sinful activities, he cannot be counted amongst the Vaisnavas. Even the neophyte Vaisnava has no taste for either sin or piety. A pure Vaisnava is faultless; therefore, he is above blasphemy. One who blasphemes such a Vaisnava simply attributes false accusation to himself. (Sajjana Santos 5/2)

8. What topics do envious miscreants discuss in the course of their blasphemy of Vaisnavas?

There are three topics discussed by envious, sinful people who wish to criticize Vaisnavas. The faults a devotee had before awakening his Krsna consciousness are their usual subject matter. As soon as devotional service to the Lord is awakened, all a devotee's faults are eradicated. The process of eradication takes time, however. During this period, those envious miscreants criticize the devotee for his leftover sins. The third topic of their discussion is that although a pure Vaisnava has no desire to commit sin, sometimes by chance he may do so. However, such a fault does not last long in a Vaisnava. Nevertheless, the envious, sinful people criticize Vaisnavas and fall into the pit of formidable Vaisnava aparddha. (Sajjana Santos 5/2)

9. How can one be careful when discussing a Vaisnava's characteristics?

One should never discuss the faults a Vaisnava had prior to the awakening of his Krsna consciousness unless it is done with a good purpose. One should never blaspheme a Vaisnava by discussing his leftover faults after he has awakened to Krsna consciousness. (Sajjana Santos 5/3)

10. Should a Vaisnava's old, impulsively committed, or almost-destroyed faults be discussed without good purpose?

The almost natural sinful activities that accompany a person from before he awakens his Krsna consciousness gradually diminish by the strength of devotional service and are soon exhausted. By discussing those faults without good purpose, one commits the offense of blaspheming a Vaisnava. Even if we see some accidental fault in a devotee, we should not blaspheme him. {Sajjana Santos 5/5)

11. Criticizing which faults in a Vaisnava constitutes Vaisnava aparadha ?

By criticizing a Vaisnava's accidentally committed sinful activities without good intention, we commit the offense of blaspheming a Vaisnava. The main point is that we falsely accuse a Vaisnava and criticize his above-mentioned three faults, we commit an offense against the holy name. As a result, the pure name of god does not manifest in our heart. Unless the pure name of God manifests in our heart, we cannot become Vaisnavas. {Sajjana Santos 5/5)

12. Is it desirable to criticize others without a good reason?

Discussing others' faults with a good purpose has not been condemned in sastra. There are three kinds of good purpose. If by discussing a person's faults the person is benefited in any way, then such discussion is auspicious. If discussing a person's sinful activities brings about auspiciousness to the world, then it is counted as a pious activity. The third purpose is if it brings good to the speaker. {Sajjana Santos 5/5)

13. Is it an offense against the Vaisnavas to criticize the characteristics of nondevotees in order to reveal the Vaisnavas' glories?

When a spiritual master is requested by his disciple to ascertain the quality of a Vaisnava, the spiritual master, with a desire to benefit his disciple and the world, discriminates between the Vaisnava and the non-Vaisnava by declaring the sinful people non-Vaisnavas. To give up the association of sinful hypocrites with a desire to take shelter at the feet of Vaisnavas does not result in blasphemy or offense toward the non-Vaisnavas. {Sajjana Santos 5/5)

76 Mental Speculation

1. Why is the conditioned soul's meditation considered mental speculation?

Meditation is the function of the mind. Until the mind is purified and spiritualized, meditation can never become spiritual. (Jaiva Dharma, Chapter 4)

2.How do the mental speculators see the souls, the material world, and liberation?

Some people guess that the soul was first born in this gross world in the form of a human being. The Supreme Lord created this material world with the desire that the living entities would gradually advance by following religious principles. Some people say that this material world will become a happy place, like heaven, through human intelligence. Yet there are others who have decided that at the end of the body, they will achieve liberation in the form of nirvana. All these conclusions are as useless as blind people ascertaining the shape of an elephant. Swanlike people do not enter into this type of useless argument, because no one can come to the proper conclusion by human intelligence. (Introduction to Sri Krsna SaMhita)

3. Is mundane selflessness a figment of one's imagination?

It is impossible for selflessness to exist. Von Halbach wrote a book called The System of Nature in 1770. In fact in the book, he specifically said, "There is no selflessness in the material world at all; we call the art of becoming happy by others' happiness religion." We also find that the word selflessness is as useless as a flower in the sky. The goal of selflessness is to achieve happiness without difficulty. People think that if others respect them as selfless persons, they will get their job done easily. Are motherly affection, brotherly affection, friendly affection, and love between man and woman selfless?

If there were no personal happiness in these acts, no one would have done them. Some people even give up their lives in order to attain personal happiness. (Tattva Viveka 1.9-12)

4. Is it reasonable to accept that Satan has a separate existence?

Instead of imagining a strange matter like "Satan," one should carefully try to understand the science of nescience. (Jaiva Dharma, Chapter 11)

77 Impersonal Philosophy

1. Who are the Mayavadis?

Those who accept all spiritual objects as illusion, think that Brahman is beyond illusion, the Supreme Controller is affected by illusion, and that the bodies of the Lord's incarnations illusory are Mayavadis. They say that the functions oimaya are present in the living entities' constitution. In other words, the living entities' false egos are created by may a. Therefore, when the living entities are liberated, they do not remain in an individual state as pure living entities. They also teach that after liberation, the living entities become one with Brahman. (Commentary on Caitanya-caritamrta Adi 7.29)

2. Is impersonalism the conclusive opinion of the Vedas ?

Where was impersonalism born?

The philosophy of impersonalism has been around a long time. It is a partial Vedic opinion. Although many scholars have preached the philosophy of impersonalism outside India, there is no doubt that this philosophy was spread throughout the world from India. A few scholars came to India with Alexander and carefully learned this philosophy. Those scholars then partially preached impersonalism in their respective books and countries. (Tattva-siltra 30)

3. Why are Mayavadis more condemned than Buddhists?

Since Lord Buddha opposed the Vedic injunctions, Vedic Aryans called him an atheist, but the Mayavadis' propagation of atheism under the shelter of the Vedas

is more dangerous than Buddhism because an enemy in the guise of a friend is more dangerous than an enemy. (Commentary on Caitanya caritamrta Madhya 6.168)

4.Are the Mayavadis' commentaries not opposed to Vyasadeva's codes?

Factually, the Lord's devotional service is described in the Vedanta-sutra, but the Mayavadl philosophers prepared a commentary known as Sdriraka-bhdsya, in which the Lord's transcendental form was denied. The Mayavadl philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on the Vedanta-sutra are completely opposed to the principle of devotional service. (Commentary on Caitanya caritamrta Madhya 6.169)

5. Can the existence of the living entities be illusory?

The living entities are eternally spiritual; they are not subjected to bondage or distress. They suffer miseries due to the misconception of identifying their body as the self. Thinking the rope a snake and the oyster silver are two examples given in the Vedas in this regard. Mayavadis mistakenly consider the living entity's very existence illusory. When a person, by the mercy of a bona fide spiritual master, understands that these two examples have not been given in regard to the living entity's existence but in regard to misunderstanding the gross and subtle bodies as the self, then he finds the real path. (Caitanya-siksamrta 1/6)

6. How do the Mayavadis offend Krsna?

A Mayavadl naturally offends Krsna because he says that Krsna's form, name, and pastimes are material. The word 'material" means illusory, or the product of

matter. According to the Mayavadis' opinion, the Absolute Truth is formless and without variety. If the Absolute Truth wishes to accomplish something, therefore, He must take shelter of illusion and accept a material form. They consider the forms of Rama and Krsna to be material. Mayavadis consider the name of the Absolute Truth to be Brahman, Paramatma, or Caitanya, the forms of Rama or Krsna products of matter, the names of Rama and Krsna material sound vibration, and Their pastimes mundane. The difference they see between the living entity and Rama or Krsna is that the living entity is forced to accept a material body as a result of karma, but Caitanya (or consciousness) accepts a material body out of His own sweet will to fulfill His mission in this world. He also gives up His material body out of His own sweet will. This proves to them that the names, forms, and pastimes of Rama or Krsna are material. According to the Mayavadis, as long as a practitioner has not attained knowledge, he should worship personalities like Rama or Krsna. After attaining knowledge, however, he will no longer need to chant or meditate on such material names and forms. At that point, he should chant only Brahman, Paramatma, or Caitanya. This means that the Mayavadis think the forms of Rama and Krsna to be more abominable than the Absolute Truth. That is why the Mayavadis are the greatest offenders at Krsna's feet.
(Sajjana Tosani 5/12)

7. Is the Mayavadis' glorification of Krsna an offense against the chanting of the holy name?

The Mayavadis' glorification of Krsna while they perform their sadhana is also offensive. Pure devotees should not approve their chanting of Krsna's names, because in their association one will simply commit namaparadha. Even though Mayavadis display various symptoms of ecstatic love, such as shedding tears or having their hair stand on end, these symptoms are not genuine. They are simply a shadow of a reflection of the transformation of ecstatic love. Hence they are offenses. (Sajjana Tosani 5/12)

8. Why shouldn't devotees hear Mayavadi commentaries or philosophy?

Even though someone firmly fixed in devotion to Krsna's service might not be deviated by hearing the Mayavada bhdsya, that bhdsya is nevertheless full of impersonal words and ideas, such as Brahman, which although representing knowledge are impersonal. The Mayavadis say that the world created by maya is false, that there is no living entity but only a spiritual effulgence. They further say that God is imaginary, that people think of God only out of ignorance, and that when the Supreme Absolute Truth becomes fooled by the external energy (Maya), He becomes ajlva. Upon hearing all these nonsensical ideas from the nondevotee, a devotee can become as afflicted as if his heart and soul were broken.
(Commentary on Caitanya caritdmrta Antya 2.98-99)

9. Where did godlessness and impersonalism originate?

Nescience results in the adoration of matter, and too much jfidna results in atheism and monism. Adoration of matter has two forms. Positive adoration means to accept material characteristics as knowledge of the Supreme Lord, and negative adoration means to accept material characteristics as the Supreme. Those who engage in positive adoration accept and worship a material image as the Supreme. Those who engage in negative worship accept the negative features of material characteristics as Brahman. Such people conclude that the Supreme is impersonal, without form, without activity, and without senses. (Sri Krsna Samhitd Conclusion)

10. What is the result of dry argument and too much jnana?

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Therefore acceptance of the gross form of the Supreme, as well as acceptance of the impersonal form, are both products of nescience and always contradictory. When reasoning overcomes knowledge and becomes established as argument,

then one does not accept the soul as eternal. In this situation the philosophy of atheism is born. When knowledge comes under the subordination of reasoning and gives up its nature, then one aspires to merge with Brahman. This aspiration is born from too much jfidna and does not benefit the living entity.
(Sri Krsna Samhitd Conclusion)

11. Is theosophy another form of impersonalism?

The theosophy preached in countries like America is also impersonalism. Whatever the proud scholars preach, the less intelligent people naturally accept. In our country, many proud scholars like Dattatreya, Astavakra, and Sankara, all of whom were fond of arguments, preached this philosophy from time to time in different forms. Nowadays, all philosophies other than Vaisnava philosophy are subordinate to impersonalism. (Caitanya-siksamrta 5/3)

12. Are atheism and merging into the existence of Brahman unhealthy symptoms of consciousness?

After becoming civilized, when a living entity cultivates various types of knowledge, then through his false arguments he covers his faith to some extent and thereby either accepts atheism or the desire to merge into Brahman. It is to be understood that this clumsy faith is the symptom of an undeveloped, weak consciousness. (Caitanya-siksamrta 1/1)

13. Does too much jnana or advaita philosophy approach proper reasoning?

Even with proper reasoning, too much jnana cannot be beneficial. We will now give four considerations in this regard:

1. If merging with the Supreme Brahman were the living entities' ultimate goal, then we would have to imagine that the Lord, out of cruelty, has created the living entities. If we did not introduce such an improper existence, we would not feel any difficulty. If we accept Maya as the sole creator in order to verify Brahman as faultless, then we are bound to accept an independent truth separate from Brahman.
2. When a soul merges with Brahman, neither is benefited.
3. In the eternal pastimes of the Absolute Truth, there is no need for the souls to merge with Brahman.
4. If one does not fully accept the quality of variegatedness, which is the manifestation of the Lord's energies, then there is no possibility of existence, knowledge, or happiness, and as a result, the Supreme Brahman will be considered impersonal and without basis. One may even develop doubts about the existence of Brahman. But, if one accepts the quality of variegatedness as eternal, then the soul cannot merge with Brahman.
(Sri Krsna Samhitd Conclusion)

78 Idol Worship

1. Is it possible to renounce Deity worship in the course of worshiping the Supreme Lord?

It is a fact that the Supreme Lord has no material form; His sat-cit-dnanda spiritual form, however, is certainly accepted. It is not possible for a conditioned soul to receive the full manifestation of the Supreme. Therefore, whatever form of the Supreme Lord he meditates upon will certainly be incomplete and thus a form of idol worship. Idolatry can easily be rejected by words, but while worshiping the Supreme Lord, its practice is inevitable. (Tattva-sutra 35)

2. Has God's spiritual form been denied in Muslim literature?

Sri Gauranga instructed Chand Kazi that the Koran has denied only God's material form. The Koran has not denied His purely spiritual form. According to his qualification, the Prophet has seen that blissful, transcendental form. The other forms revealing the Lord's transcendental mellows were covered. (Jaiva Dharma, Chapter 6)

3.Who are among the first class of idol worshipers?

Uncivilized tribes, the worshipers of the fire-god, Jove, and the people of Greece who worship planets such as Saturn, are the frontline idol worshipers.
{Caitanya-siksamrta 5/3)

4. Who are among the second class of idol worshipers?

Those who, after scrutinizing material knowledge, accept with reasoning an impersonal image opposed to all material qualities as "God" are the second class of idol worshipers.
{Caitanya-siksamrta 5/3)

5. Who are among the third class of idol worshipers?

Those whose ultimate goal is to merge into the Lord's existence and who imagine that the worship of the qualitative forms of Lord Visnu, Siva, Durga, Ganesa, and Surya is the process by which they can achieve their goal are counted among the third class of idol worshipers. They do not accept God's eternal form, so they worship an imaginary form of God. Nowadays, such people

are known as "five-god worshipers." {Caitanya-siksamrta 5/3)

6.Who are among the fourth class of idol worshipers?

The yogis who meditate on a concocted form of Visnu are the fourth class of idol worshipers. {Caitanya-siksamrta 5/3)

7. Who are among the fifth class of idol worshipers?

Those who worship living entities as God are the fifth class of idol worshipers. {Caitanya-siksamrta 5/3)

8. What is the difference between worshiping the Supreme Lord's spiritual form and idol worship?

There is a great difference between serving the Lord's Deity and worshiping idols. Deity worship points to the Absolute Truth because by worshiping the Deity one attains the Absolute Truth. Idol worship, however, means to accept a material form or formlessness as the Absolute Truth. In other words, an idol worshiper accepts a material form as the Supreme Lord.
{Sri Krsna Samhita 6/12)

79 The Philosophy of Synthesis

1. In what ways does one disregard the path of the mahajanas ?

You have concluded that the authorized sampradayas are faulty, so you have become eager to purify yourself. You did not accept tilaka or tulasl beads. You renounced the trouble caused by accepting initiation and invented your own system of religion. (Kalyana Kalpataru Song 67)

2. What do the Harmonizers gossip about?

How were the modern "Gaurarigas" chastised?

The same persons who practiced Vaisnavism four hundred years have now changed their mind and preached a new philosophy that harmonizes all religious systems. They thought this would be a universal religion. They further said that if one follows a particular religion, one could not pursue universal love. By merging all religious systems, universal love for all living entities can be awakened, they said. Last year, Sriman Mahaprabhu punished them completely. Some of them were removed all together from this planet. The rest quarreled among themselves and finally took up their respective professions. Only one or two are still trying to pose as Gauraiigas, but being unable to get attention from civilized society, they are taking shelter of the cobblers. What a pastime Mahaprabhu is exhibiting! However Kali raises his head, Mahaprabhu smashes his attempts by hitting his head with a stick.
(Sajjana Santos 8/1)

3. Who are the real paramahamsas and how do they behave?

Those who have divine eyes consider the paramahamsas equipoised yogis, and those who are less intelligent or third-class people think they are attached to material enjoyment. Some people may even occasionally think the paramahamsas averse to the Lord. A swanlike person can identify another swanlike brother who possesses all the appropriate symptoms, whether he is from the same country or not. Although their dress, language, worship, Deity,

and behavior may appear different, they should freely address one another as brothers. Such people are called paramahamsas, and Srimad-Bhagavatam is the scripture meant for such persons. (Sri Krsna Samhita Introduction)

4.Why are there different modes of behavior and different sadhanas ?

According to one's nature one accepts his worshipable Lord, suitable sastras, and like-minded associates. According to the logic samasila bhajanti vai, or, "One associates with like-minded persons," various worshipable Lords, sadhanas, associates, and behaviors naturally enter the world. The worshipable Lord, however, is one without a second, despite these differences among His worshipers. (Sajjana Santos 11/3)

5. Is neutrality a principle of devotional service?

Can it help manifest one's faith in the Absolute Truth?

Without developing faith in the eternal Absolute Truth, a living entity is never benefited. If everything is good in this world, then what is bad? If whatever one does is good, then where is the distinction between good and bad? Puffed rice and sugar candy would become one and the same. If there is no need for a living entity to perform sadhana, then what is the difference between a debauche attached to prostitutes and a paramahamsa completely free of such desires? Truth and illusion become one. Therefore, faith in the Absolute Truth is supremely beneficial, whereas attachment for temporary objects is abominable. Maintaining neutrality toward everything cannot be good. Rather, one should take the side of good and reject neutrality.
(Sajjana Santos 2/6)

80 Civilization

1. What is the meaning of the word sabhyatd, civilization?

Sabhyatd is to become qualified to sit in a sabha or assembly. That is plain gentlemanliness. (Jaiva Dharma, Chapter 9)

2. What is the definition of modern civilization?

The process of covering internal evil is the definition of modern civilization. (Jaiva Dharma, Chapter 9)

3. How do cunning people protect their civilization?

The prestige of cunning people's civilization is protected by their useless arguments and physical strength. (Jaiva Dharma, Chapter 9)

4. Is it proper to lose the treasure of devotional service for the sake of insignificant civilization?

I used to laugh within my mind to see the signs of devotional service, as I thought them to be utter madness. What happened to that civilization I considered topmost and through which, even as I tried to praise it, I lost the most valuable touchstone? (Kalyana Kalpataru Song 2)

5. Is the civilization of Kali-yuga not sinful?

If civilization means simply to wear attractive clothes, then the prostitutes are more civilized than you. Wine and flesh are naturally impure. Therefore, a civilization that grows by drinking and eating such things is certainly sinful. The modern state is certainly a Kali-yuga civilization.
(Jaiva Dharma, Chapter 9)

81 Politics

1. Is the present administration unfavorable to the worship of Hari?

May our present empress Srimati Queen Victoria continue to rule freely over India without anxiety. May we continue to relish and preach the pure Vaisnava religion without anxiety under her administration. (Sajjana Santos 4/1)

2. How can the friendship between Englishmen and Indians remain intact?

Friendship between Englishmen and Indians is natural. The English are Aryans and the Indians are Aryans. Therefore, relationship between them is brotherly. Where is that natural brotherly affection? Because the Englishmen have become our rulers, why should the natural propensity between us be lost? Actually, the Indians are elder brothers to the younger Englishmen. When the younger brother matures and becomes competent, taking over the family responsibilities, the elder brother has usually become old and therefore weak. Therefore, he lovingly accepts his subordination at the hands of his younger brother. What is wrong with that? When we were young, we also displayed authority over other castes. Now due to old age, we are incapable. Therefore, what could be more pleasing than to spend our lives under the care of our younger brothers? What could be

more fortunate than blessing our younger brothers and constantly relishing the nectar from the ever-blissful lotus feet of Hari? The younger brothers will always protect us from all disturbances. We no longer have to undergo miseries on the battlefield. We will sit at home and chant Hari's holy names. If while working hard for the family the younger brothers sometimes become dissatisfied and express anger, then we as elder brothers will tolerate them and make them happy again by our sweet words and affectionate dealings. In this way, we will command their respect. We will not fail to commit monetary help to the best of our ability to our younger brothers if they ever require such help in the course of fulfilling their family duties. We will follow the same procedure for showing affection a well-to-do pious householder would show to his younger brother. We will never display opposition. O my nationalistic brothers! This is my advice to you. Please act in this way. (Sajjana Santos 2/5)

3. Is it possible to attain peace and prosperity in human life if there is enmity between Indians and Englishmen?

I appeal to both the Englishmen, who are endowed with good qualities and power, and my fellow Indians. O brothers! Give up your enmity. There is no profit in it. If you give up your aversion to one another, then my well-known Santi-devi, the goddess of peace, will award you with happiness. Everyone hankers after happiness. Find that happiness in the shelter of the goddess of peace. Originally all human beings were brothers. The Supreme Personality of Godhead does become pleased by your mutual aversion. You are all spirit souls. We are all constantly afflicted by various miseries, accidents, and scarcities. If we maintain universal brotherhood we can decrease our miseries to some extent. By mutual cooperation, fulfillment of scarcities, and by joint effort, natural calamities can be taken care of. If we oppose one another in such a situation, then there is no hope of mitigating the miseries. Happiness will leave the world forever. Therefore, O brothers, give up envy, hatred, and false ego, and love one another. (Sajjana Santos 2/5)

4. Can the former glory of the Indians be protected, even if they refrain from war?

Due to old age, the Indians have retired from fighting in wars. Still, they are living happily by acting as instructors of the other castes. (Caitanya-siksamrta 2/3)

5. What kind of war do religious scriptures approve?

All wars to expand one's kingdom are unlawful and harmful to the world. No war other than extremely legitimate war has been recommended in religious scripture.
(Sajjana Santos 2/5)

82 Sociology

1. Why should the varnasrama system be appreciated?

In order to maintain social order, the Aryans divided society into four castes and four social orders. If the social system is protected, then good association and discussion will nourish people's spiritual lives. Therefore, the varnasrama system should be accepted in all respects. By this arrangement, it becomes possible to gradually attain love for Krsna. The main purpose of this arrangement is to cultivate spiritual life, love for Krsna. (Sri Krsna Samhitd Chapter 5/9)

2. Is it possible for a conditioned soul to experience auspiciousness if he transgresses varnasram principles?

Those who have sufficiently studied sociology certainly conclude that the varnasram system is the topmost social system. If one is fixed in its principles, his nature cannot be lost. Rather, one receives the huge opportunity and advantage to cultivate Krsna consciousness. Varnasrama-dharma is the social structure of the Vaisnavas in their conditioned stage.
(Sajjana Tosani 2/7)

3. Can there be civilized society without following the principles of varnasrama-dharma?

The European mercantile communities love to do business and so prosper in so doing. Those who have ksatriya-like natures enter military lines or perform activities such as joining the army. Those who have sudra natures engage in ordinary service. Actually, unless some degree of varnasrama-dharma is followed, a society cannot function. Even though the principles of varnasrama-dharma have been established to some degree in European societies, they have not taken full scientific shape. (Caitanya-siksamrta 2/3)

4. What kind of social system was followed before the excellent improvement of the varnasrama system?

Before ships were invented through scientific progress, voyages were conducted in simple boats made by an unscienfitic process. Similarly, until the varnasrama system was fully implemented, an unscientific state of a previous type ran society. This unscientific and earlier system has become the director of the societies in Europe and everywhere else but India.
(Caitanya-siksamrta 2/3)

5. What is the difference between Vaisnava society and non-Vaisnava society?

The difference between Vaisnava society and non-Vaisnava society is that the ultimate goal of Vaisnava society is love of God. The goal of non-Vaisnava society is selfish lust. Those who live in ordinary society consider that the nourishment of the body, sense gratification, worldly moralities, the discovery of objects through material knowledge that enhance sense gratification, and the attempt to temporarily stop material miseries are society's ultimate goal. Among such persons, some praise the happiness that comes after death, some praise heavenly enjoyment, and some praise the state of merging into the Lord's existence. The living entities situated in Vaisnava society use physical nourishment, sense gratification, worldly morality, science, and the rejection of material unhappiness as ways to favorably cultivate Krsna consciousness. The shape of both Vaisnava society and non-Vaisnava society is one, but its characteristics are different. (Sajjana Tosani 2/7)

6. What rules should be followed if we wish to revive India's varnasrama system?

In order to revive the principles of varnasrama the following few rules have to be reintroduced:

1. No one's caste should be ascertained simply by birth.
2.A person's caste should be determined according to the nature he develops in association as a child and by the accumulation of knowledge.
3. When ascertaining a person's caste, one should consider both the person's nature and taste, and his parents' caste.
4.After a person has matured to age of about fifteen, the family priest, landlord, parents, and a few selfless but educated persons from the village should sit together and determine his caste.
5. To which caste should a grown person belong?

Such a question should never arise. Rather, it should be asked whether he is qualified to retain his father's caste or not.

6. If it is found that a person is qualified to retain his caste, then appropriate samskdras or purificatory rituals should be performed. If it is seen that he is qualified for a higher caste, then his samskdras should be performed accordingly. If it is found that, he is qualified for a caste lower than that of his father, he should be given two additional years to improve himself.
7. After the two additional years, the person should be re-examined and his caste ascertained.
8. Every village should have a committee consisting of landlords and scholars to protect the rules and regulations of society.
9. The king's support has to be obtained in order to keep these activities going. The king is actually meant to be the protector of the varnasrama principles.

10. One's marriage and other activities should then be carried out according to one's caste.
(Sajjana Tosani 2/7)

7. How many types of society are there?

Can the living entities ever remain outside society?

Some people think that social people cannot be called Vaisnavas. This is a misconception. Actually, society is divided into three, namely, the society of materialists, the society of liberationists, and the society of liberated souls. People can never become unsocialized; they are by nature social. Even when people are free from matter, it is inevitable that they will develop a pure society of devotees. Therefore, whether a person lives in the forest, at home, or in Vaikuntha, he will always be a social creature. The difference between Vaisnavas and ordinary people is that Vaisnavas live in Vaisnava society and ordinary people live in ordinary society. In conclusion, there is no difference between

Vaisnava religion and Vaisnava society.
(Sajjana Tosani 2/7

8. What kind of social etiquette would benefit India?

Is it proper to work for quick social reform?

There is danger on both sides. On one side, the insect of prejudice is eating away at our society. If we remain quiet, we will certainly invite inauspiciousness. Our social strength, heroism, and good fortune are gradually diminishing. Those same Aryan descendants by whose influence the entire world quaked with fear for a long time have now become lower than mlecchas and are gradually becoming even more degraded. Those who have good hearts lament as they discuss this. Those who do not have good hearts live without anxiety and gradually degrade themselves.

If we glance on the other side, we also find danger. If we give up the varnasrama system and establish a new society, then we can no longer be called Aryans, because the Aryan's scientific society will cease to exist. It is worth noting that societies such as the Buddhist, Jains, Christians, and members of the Brahmo Samaja, all of whom are devoid of knowledge of varnasrama-dharma, never before prospered in the land of India. Buddhism and Jainism remained hidden in caves, Christianity remained in the possession of mlecchas,. and the Brahmo Samaja was locked in a cottage. None of them could lead an independent life. What happened to the tantras of the Buddhists? What happened to their newly-formed rules and regulations? They were all useless. They will never be of any use in India, which is the abode of science. If we suddenly begin to reform society and try to reestablish varnasrama principles, we will simply create chaos. Therefore, we can see only darkness in all directions. (Sajjana Tosani 2/7)

83 The Living Entities' Rights

1. What is the root of a devotee's qualification?

The mercy of Krsna and His devotees is the agent by which our senses are purified. Out of compassion the sadhus give this mercy to the devotees through their association. We cannot become properly qualified by following the paths of karmajriana, or yoga. Only by the strength of devotional faith and association with devotees is material illusion conquered.
(Navadvlpa-bhava-tarariga, Verse 5)

2. When does a living entity become qualified to see the Lord's abode?

The moment the senses are released from the network of material illusion, the eyes will see the splendor of the spiritual dhdma. (Navadvlpa-bhava-tarariga, Verse 6)

3. Are the material senses eligible to serving the Lord's abode?

By becoming properly qualified, the living entity's senses can taste the spiritual nectar of these dhdmas. Those with unqualified material senses repeatedly deride these places, calling them insignificant matter. They cannot taste that sweet nectar. {Navadvlpa-bhava-tarariga, Verse 4)

4. Is it proper to publicly glorify the Lord's transcendental pastimes without considering the audience's qualification?

Unfortunate people do not understand the essential meaning of rasa-llld just as a pig does not understand the importance of a garland of pearls. Desiring the welfare of unqualified persons, I have thus completed my glorification of the

Lord, considering that the time was appropriate. (Kalyana Kalpataru)

5. Who is qualified to attain the Lord's mercy?

Advancement made through material education and intelligence is not spiritual advancement. Spiritual advancement is achieved simply by maintaining a progressive, pure mood. Even a most foolish person can attain ample mercy from the Supreme Lord, while a most learned scholar, because of his godlessness, can become animalistic and unqualified to attain that same mercy. Therefore, when trying to attain the Lord's mercy, education, wealth, strength, beauty, and material expertise do not play a role. On the one hand, greatly learned scholars and powerful people are gradually running to hell because of their pride; on the other hand, the most foolish, weak people are attaining great peace of mind by engaging in the Supreme Lord's devotional service. (Sri Manah-Siksa, Verse 5)

6.Are the devotees' characteristics fit discussions for nondevotees?

For those who have no devotion to discuss the characteristics of devotees like Sri Haridasa Thakura is a mere mockery of real sadhu-sanga. The nondevotees' discussions of the devotees' characteristics is as useless as a blind man's attempt to read or a deaf man trying to hear a song. (Sajjana Santos 8/4)

7. Which brahmana s are qualified to study which Vedas?

Ordinary brahmana s are qualified to study the karma-kanda section of the Vedas, and spiritual brahmana s are qualified for the Vedas that deal with the Absolute Truth. (Jaiva Dharma, Chapter 6)

8. What path should a living entity follow until his spiritual propensities are awakened?

Until a living entity's spiritual propensities are awakened, he has no alternative but to engage in religiosity, economic development, and sense gratification. (Sajjana Santos 11/11)

9. In which asrama do ladies generally belong?

Ladies should not accept any asrama other than the grhastha-asrama, and in particular cases, the vanaprastha-asrama. If any extraordinarily powerful woman becomes successful by accepting the brahmacdri or sannydsa-asrama with the help of her education, religiosity, and other abilities, it should not be seen as a prescription for ordinary women whose faith, bodies, and intelligences are shaky, soft, and immature. (Caitanya-siksamrta 2/4)

10. What arrangements are safest regarding where men and women practitioners can worship?

Male and female embodied souls should always live separately. The women's place of worship should be separate from the men's. Otherwise, if they are together, a mundane distaste based on materialistic male and female relationships will gradually overcome those who have entered the science of rasa. Then in order to save their characters, they will be forced to distort the sastric meanings and in the end blaspheme the exalted Vaisnavas. (Sajjana Santos 10/6)

84 Renouncing Bad Association

1. Why doesn't one achieve any result even after performing thousands of acts of sadhana ?

If one is influenced by bad association, he can never achieve good results, even after performing thousands of acts of sadhana.
(Sajjana Santos 4/5)

2. What are a cheater's characteristics?

Should devotees publicly expose them for the benefit of themselves and others?

Those averse to the association and conversation of Vaisnavas are cheaters. Although they wear their polluted devotional service to Visnu as an ornament, they have no desire to associate with devotees, and this is the cheater's chief symptom. One should test a disguised devotee by examining this symptom. People think that they should serve such pseudo Vaisnavas, but that is their mistake. There are many genuine Vaisnavas, and one should try to associate with and serve them. It is not that those who are intelligent, sincere, and pure remain indifferent to the affections of such so-called devotees, but they establish pure devotional service in this world by exposing such cheaters' deceit to the world. It is everyone's duty to associate with pure devotees who are expert in destroying deceit and thus begin to relish love of God. This is a well-known fact.
(Commentary on Bhajanamrtam)

3. Why is nondevotee association totally fit to be rejected?

People who have faith in fruitive rituals are not devotees. They are nondevotees. If anyone performs karma in order to achieve Krsna's mercy, then that karma is called bhakti. The karma that yields mundane results or mundane knowledge is

averse to the Lord. Karmls do not search exclusively for Krsna's mercy. Although they respect Krsna, their main purpose is to attain some kind of happiness. Karma is nothing but selfishness. Therefore, karmls are called nondevotees.

Yogis sometimes search for liberation, the fruit of jnana, and sometimes for vibhutis, or opulence, the fruit of karma. Hence, they too are called nondevotees. Because they lack full surrender, those who worship the demigods are nondevotees too. Those who are attached to discussing dry logic are also averse to the Lord, what to speak of those who conclude that the Lord is only a figment of the imagination. Those who are attached to sense gratification and thus have no opportunity to remember the Lord are counted among the nondevotees as well. If one associates with these nondevotees, in a short time one's intelligence will be polluted and his heart overcome by their propensities. If anyone desires to attain pure devotional service, he should carefully renounce the association of nondevotees. (Sajjana Tosani 11/11)

4. Do the proud jnanis accept devotional service to Krsna?

Those who are not subordinate to the Lord are called nondevotees. The jnanis are never subordinate to the Lord. They think that they can become one with the Lord on the strength of
their knowledge. They think, "Jnana is the topmost object. The Lord cannot keep one who attains jnana under His control. The Lord became Supreme by the strength of jnana, and I too will become Supreme." Therefore, all their endeavors are aimed at becoming independent of the Lord. They also think that the Lord's power does not act on those who achieve liberation by merging with Him, which is attained by jnana. This is the attempt of the jndnis\ The jnanis and mundane scholars do not depend on the Lord's mercy. Rather, they try to achieve everything on the strength of their own knowledge and reasoning. They do not care for the Lord's mercy. Therefore, jnanis are nondevotees. Although some jnanis accept devotional service as their sadhana process, when they approach perfection in jnana, they discard it. (Sajjana Tosani 11/11)

5. What kind of guru is fit to be rejected?

When accepting a spiritual master, one should test whether he is expert in the science of transcendental sound vibration and Absolute Truth. Such a spiritual master is certainly capable of imparting instructions on all spiritual topics. Although an initiating spiritual master is not to be rejected, he can be rejected under two conditions: (1) If when the disciple accepted him, he did not test to see whether his spiritual master was a Vaisnava and fully conversant with the science of the absolute truth, and the disciple discovers that his guru is not such a Vaisnava, then such a spiritual master is no good for him and must be given up. There is much scriptural evidence for this. And (2) if a disciple accepted a spiritual master who was a Vaisnava and fully conversant with the science of the Absolute Truth, but due to bad association, that guru later became a Mayavadi or envious of Vaisnavas, he should be rejected.
(Jaiva Dharma, Chapter 20)

6. Is an unauthorized spiritual master fit to be rejected?

One who does not know the path of attachment yet instructs others on this path, or who knows the path of attachment and instructs his disciples without considering their qualifications, is a bogus guru and must be rejected. (Sri Krsna Sarhhita 8/14)

85 Activities Favorable to Devotional Service

1. What is the devotee's resolve regarding items favorable to his devotional service?

I will surely execute with utmost care those activities favorable to Your pure

devotional service. I will feel fondness for those things in this world that are conducive to devotional service, and with my senses, I will engage them in Your service. (Saranagati)

2. What is most favorable for devotional service?

Dust from the lotus feet of pure devotees is conducive to devotional service, while service to the Vaisnavas is itself the supreme perfection and the root of the tender creeper of divine love.
(Saranagati)

3. What do exalted devotees conceptualize when they think of things that are favorable for devotional service?

Goloka Vrndavana appears in my home whenever I see the worship and service of Lord Hari going on there. Upon seeing the Ganges, a river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds.
(Saranagati)

4. What is considered a favorable or unfavorable dsrarna for worshiping the Supreme Lord?

There is no hard and fast rule for a devotee who has taken complete shelter of the holy names. He may live either at home or in the forest. If his house is more favorable for his cultivation of the holy names, it is better that he remain there than in the renounced order. Moreover, it is the Vaisnava's duty to renounce his home if it is unfavorable for the cultivation of his chanting the holy names.
(Harinama-cintamani)

5. What conceptions, those engaged in chanting the holy names, have regarding items favorable and unfavorable to devotional service?

Persons who are engaged in chanting the holy names should not do anything but what is favorable for devotional service. They should give up all namaparadha, which means giving up everything that is unfavorable for devotional service. They should also maintain without deviation that Lord Krsna alone is their protector and sustainer.
(Sajjana Santos 11/6)

6. Why is honoring Tulasi leaves, sandalwood pulp, and other items that have been offered to the Lord favorable to devotional service?

Smelling items like Tulasi leaves destroys the urge to smell strong, agitating scents. Attachment for aromatic substances leads one into many dangers in this world. By smearing their bodies with perfume, foolish people invite anarthas like debauchery and laziness to visit them. To control this urge, if one first offers the sweet-smelling Tulasi leaves and sandalwood paste to the Lord, then honors them, he can simultaneously control his senses and cultivate spiritual consciousness.
(Tattva-sutra 35)

7. Are the objects of material enjoyment favorable to devotional service?

It is not a fact that all objects of material enjoyment are hostile to the living entities. Only the attachment for or detachment from those objects are great enemies. Therefore, one should control one's attachment and detachment even while accepting the objects themselves. Then despite one's accepting those objects, one will not become entangled.
(Commentary on Bhagavad-gita. 3.34)

8. Why is discussing the Absolute Truth favorable for strengthening one's devotional service?

What is the definition of persons indifferent to discussing the Absolute Truth?

Just as it is essential for devotees to renounce dry knowledge, false renunciation, and useless argument, so they should engage in discussing the Absolute Truth and attribute pure attachment to spiritual objects. It is to be understood that those who disregard such discussions due to excessive attachment are either extremely liberated or extremely conditioned.
(Tattva-siitra 4)

9. What kind of family life is favorable for a householder's devotional service?

Is offering oblations to the forefathers according to the rules and regulations of the smdrthas favorable for devotional service?

When it is time to offer the srdddha ceremony to the forefathers, a householder devotee should first offer foodstuffs to Krsna, then offer Krsna's remnants to his forefathers, the brahmana s, and the Vaisnavas. In this way, a householder can make his family life favorable for devotional service. If devotional service is mixed with the performance of smdrtha rituals, then the karmic reactions that accompany those rituals will be nullified. (Jaiva Dharma, Chapter 7)

10. Does a surrendered devotee perform the sraddha ceremony according to karma-kdndal What prescription is favorable for his devotional service?

There is nothing that recommends that the surrendered devotees perform the sraddha ceremony according to the rules of karma-kanda in order to repay the debt to their forefathers. Rather, it is recommended that devotees first worship the Supreme Lord, then offer the Lord's remnants to their forefathers. After that, they and their family members should honor the Lord's remnants themselves.

(Jaiva Dharma, Chapter 10)

11. Is marrying a girl of another caste and giving up the principles of the four varnas favorable for a Vaisnava householder's devotional service?

If a Vaisnava householder is an Aryan, or if he follows the principles of the four varnas, then his marriage should be arranged with a girl from the same caste. Even though the principles of varnasrama are temporary, they are nevertheless beneficial. It is not a fact that by rejecting the principles of the four varnas that one can become a Vaisnava. A Vaisnava should only do that which is favorable for his devotional service. {Jaiva Dharma, Chapter 6)

12. What is the proper profession for renunciants and householders?

For the renunciants, begging alms door to door is a proper profession; for householders, professions that are approved by the rules and regulation of their respective varnas and asramas are proper professions. (Commentary on Upadesdmrta, Verse 3)

13. Is becoming vegetarian favorable for devotional service to Hari?

What is the spiritual result of becoming a vegetarian?

By eating foodstuffs that are in the mode of goodness, one's existence becomes purified. The word existence refers to the body and mind. If one's existence is purified but his behavior is not in the mode of goodness, however, his purified existence will gradually degrade. The word behavior refers to all activities other than eating. The renunciation of inhumanity, practicing truthfulness, simplicity, nonviolence, and sense and mind control are all included in what is understood as "behavior." Even though a human being's eating and behavior are in the mode

of goodness, unless he regularly cultivates Krsna consciousness, how can his human nature be improved? If anyone wants to personally see the results of eating in the mode of goodness, he should try eating sattvic food and engage in sattvic behavior and cultivation. One will certainly achieve results. (However, if there is any discrepancy in his endeavor, it will certainly affect those results.) In order to become qualified to behave in the mode of goodness one must first learn to eat in the mode of goodness.
(Sajjana Tosani 2/8)

14. How do activities based on the principles of varnasrama become favorable for devotional service?

A devotee who desires to properly pass his life still accepts the duties prescribed by varnasrama-dharma, because those duties are favorable to devotional service and counted as part of his practice. Such activities are no longer called karma. Rather, through these activities the svanistha devotees, devotees addicted to their own line of devotion, bring karma and its results into the realm of devotional service. The parinisthitd devotees, devotees fully addicted to devotional service, perform pious activities that are not contrary to devotional principles simply to attract others to devotional service. The devotees who are nirapeksa, neutral, accept activities favorable for devotional service without caring for popular approval.
(Sajjana Tosani 10/9)

15. What kind of karma does the Bhagavad-gita recommend we practice?

Karma refers to maintaining one's livelihood. InBhagavad-gitd, Lord Krsna has instructed the transcendentahsts to engage only in those activities that are favorable to devotional service and to give up those activities that are unfavorable. (Caitanya-siksamrta 2/2)

16. What is the difference between the activities of devotees and karmis ?

Make as much advancement as you can in the fields of science, art, industry, and worldly morality. We do not object, because such pursuits will help the cultivation of devotional service in many ways. We are not renunciants but devoted. We only say that all activities should be performed in the Krsna conscious spirit. May we never engage in activities induced by our own self-interest. Let all activities be performed with the aim of making advancement on the path of devotional service to the Lord. As far as the activities themselves are concerned, there is no difference between your life and mine. The only difference is that you engage in the activities as a matter of duty and I engage in them in the mood of serving the Supreme Lord. May my endeavor for karma be destroyed at some point by my own dissatisfaction with that path. You too will retire from karmic activities at some point. But you will retire uselessly, whereas I will retire only to be engaged in devotional service to the Supreme Lord. For you this material world is a field of activity; for me it is a field in which to cultivate Krsna consciousness. I consider all your activities hostile because you engage in them for their own sake. You do not act for the Lord's pleasure. You are a karml, but I am a devotee. (Conclusion of Caitanya-siksamrta)

17. Why is to forgive so glorious?

Forgiveness is glorious because it is favorable to devotional service.
(Sri Bhagavatarka Maricimdld 15/91)

18. What kind of faith is favorable for devotional service?

A Vaisnava must maintain the firm faith that the Supreme Lord is his only protector. (Sri Bhagavatarka Maricimdld 15/93)

19. Why is poverty helpful for a devotee's execution of devotional service?

How does poverty help us renounce bad association?

One should not consider poverty a distress. The Supreme Lord has said He shows His favor to those from whom He gradually takes all their wealth. At that time, all the impoverished's artificial friends will consider him distressed and reject him. Thus his bad association will automatically be removed. (Sri Bhagavatarka Maricimdld 15/99)

20. What is the benefit of observing devotional vows?

By observing vows like Janmastami, EkadasI, and Karttika, one's devotional service is increased. (Sri Bhagavatarka Maricimdld 15/74)

21. What is enthusiasm?

Enthusiasm is to cultivate Krsna consciousness with utmost care. (Commentary on Upadesdmrta, Verse 3)

22. Why is enthusiasm favorable for devotional service?

If one has enthusiasm in the beginning stage of devotional service, and that enthusiasm does not become cold, then one will never become apathetic, lazy, or distracted while chanting the holy name. Enthusiasm is thus the only support for all types of devotional service. By enthusiastically performing devotional

service, one can quickly give up anisthitd service and attain nistha. (Sajjana Tosani 11/1)

23. Is enthusiasm without faith effective?

The word sraddhd certainly means faith, but enthusiasm is the life of sraddhd. Faith without enthusiasm is meaningless. Many people think they have faith in God, but because they have no enthusiasm, their faith has no meaning. (Sajjana Tosani 11/1)

24. How does the conditioned soul advance in spiritual life?

By attaining the piety that helps one in his devotional service by the mercy of the devotees, the mahajanas, and Lord Krsna, the conditioned soul attains auspiciousness.
(Sajjana Tosani 11/4)

25. Can useless talk be favorable to devotional service?

The practitioners of devotional service should not speak unnecessarily. Better to keep quiet. Aside from topics about Krsna, all other topics are unnecessary. But to speak about the subjects favorable to devotional service is not unnecessary.
(Sajjana Tosani 11/5)

26. What is patience?

Can the six urges be made favorable to devotional service?

To subdue the six urges is called dhairya. As long as one has a material body, these propensities cannot be totally uprooted, but by engaging them properly in their appropriate subjects, they no longer remain faulty. (Sajjana Tosani 11/5)

27. What kind of patience is favorable for devotional service to Hari?

Being impatient because their sadhana is prolonged, some people fall from the path leading to the ultimate goal. Therefore, a practicing devotee who desires to achieve his goal attains that result only when he becomes patient. "Krsna must be merciful to me either today, after one hundred years, or during some other birth. I will take shelter of His lotus feet with determination and never leave Him." This type of patience is most desirable for the practitioners of devotional service. (Sajjana Tosani 11/5)

28. What kind of foods are favorable for those practicing devotional service?

One should fill his belly with whatever is easily available. By offering Krsna foods in the mode of goodness and then honoring them asprasdda, the tongue is satisfied and one cultivates service to Krsna. (Sajjana Tosani 11/5)

29. Can both ordinary and spiritual dealings become favorable for devotional service?

It is certainly auspicious to dovetail all our ordinary and spiritual endeavors in the Lord's service. (Sajjana Tosani 11/6)

30. Why is accepting only enough sense gratification to keep body and soul together favorable for devotional service?

At every stage of life one should accept only as much wealth as one needs to practice devotional service. If we desire more than is needed, bhakti will disappear. If we do not accept wealth according to our need, however, our devotional practices will also be hampered. (Sajjana Tosani 11/6)

31. What kind of family life is favorable to devotional service?

What is Krsna conscious family life?

One marries to establish Krsna's family, produces children to increase the number of Krsna's servants, offers oblations to the forefathers in order to satisfy Krsna's servants, and feasts to gratify Krsna's living entities. All these activities should be dovetailed to become favorable service offered to Krsna. Then one will not fall into the grip of unfavorable fruitive activities. The body, house, and everything else belongs to Krsna. Thinking in this way, one should protect the body, house, and community. This is called Krsna conscious family life.
(Sajjana Santos 11/6)

32. Why is it necessary to observe Vaisnava vows and associate with devotees?

It is extremely necessary to associate with sadhus if we wish to renounce attachment to our prejudices. We must follow all Vaisnava vows in order to give up attachment for material objects. We should not be negligent in such practices. Rather, we should follow these instructions with care and respect. If we do not follow them carefully, then we will become duplicitous and cheat, rendering our whole endeavor useless. For those who do not respect Vaisnava vows, attaining devotion to Sri Hari becomes rare, even after hearing for many births.
(Sajjana Santos 11/11)

33. Why is observing the Caturmasya vow favorable to devotional service?

By first practicing vows for three days, then for one month, then for four months (during Caturmasya), one should gradually and completely uproot attachment for the sense objects and leave them behind forever. (Sajjana Santos 11/11)

34. How should one decide whether to stay at home or to leave?

If the home is favorable for a devotee's service, he should not leave it. It is his duty to remain a grhastha and live with detachment. But when the home becomes unfavorable for service, a grhastha becomes eligible to leave it. At that time the detachment he develops toward his house through his devotional service is accepted. For this reason, Srivasa Pandita did not leave home, and for the same reason, Svarupa Damodara tooksannydsa. All genuine devotees have remained either at home or in the forest based on this consideration. Whoever has left home based on this consideration is a genuine renunciant. (Sajjana Santos 11/12)

35. How should a Vaisnava householder earn his livelihood?

According to his own occupation a Vaisnava householder should earn wealth to maintain his family. He should not accumulate wealth through unfair means. (Sajjana Santos 11/12)

36.What is a proper occupation?

To understand this one should examine the behavior of Sri Caitanya Mahaprabhu's followers. (Sajjana Santos 11/12)

37. How does one's material bondage becomes exhausted?

If one accepts only those items favorable for devotional service to Krsna, he will automatically cultivate Krsna consciousness and his material bondage will become exhausted.
(Sajjana Santos 4/9)

38. How can one engage his eyes in spiritual cultivation?

If one wants to make his eyes favorable to devotional service, he must see the Deities of the Supreme Lord, the Vaisnavas, the beauty of those places where the Supreme Lord performed His pastimes, and the dioramas depicting those pastimes. The main point is that one should see the Lord's relationship to the object of one's vision. (Sajjana Santos 4/9)

39. How does one cultivate devotional service with one's ears?

In order to make one's ears favorable to devotional service, one must take a vow to hear only the topics of Hari, of the devotees, and of subject matters related to Hari.
(Sajjana Santos 4/9)

40. What is the process for making the nose favorable to devotional service?

To make one's nose favorable to devotional service, one must take a vow to smell only tulasl leaves, flowers, sandalwood pulp, and other fragrant objects that have already been offered to Krsna. Everything one smells should be connected to Krsna. {Sajjana Santos 4/9)

41.How can one make his tongue favorable to devotional service?

Honoring the remnants of Krsna and His devotees is the only process to make the tongue favorable to devotional service. One should not honor the Lord's remnants with a spirit of enjoyment. Rather, one should remember the pleasure of his beloved Lord Sri Krsna. If one takes prasada with a spirit of enjoyment, one will miss feeling the Lord's grace.
(Sajjana Santos 4/9)

42. How should one make his body favorable for devotional service?

To make one's body favorable to devotional service one should utilize his entire body in the service of the Supreme Lord and the Vaisnavas. (Sajjana Santos 4/9)

43. Is accepting spiritual names and titles favorable to devotional service?

We find that during Sriman Mahaprabhu's time, devotees were awarded spiritual names and titles like Ratnabahu, Kavikarnapura, and Premanidhi. Devotees have continued to accept names and titles such as Bhagavatbhusana, Gltabhusana, and

so on. (Sajjana Santos 4/1)

44. How does an exalted personality regard those things that are favorable and unfavorable to devotional service?

The mental state of a great personality regarding things that are favorable for devotional service is as soft as a flower. As soon as a great personality sees any item, paraphernalia, time, candidate, or place that is favorable to devotional service, his heart melts. When a great personality sees any item, paraphernalia, time, candidate, or place that is unfavorable to devotional service, his heart becomes as hard as a thunderbolt. He never accepts such things. (Sajjana Santos 4/11)

45. How can conversation, song, or poetry be favorable to devotional service?

If one can relate ordinary talk, song, or poetry to Krsna, then one will become perfect in making them favorable to devotional service.
(Sajjana Santos 4/9)

46. Is talking about others while instructing others about Krsna consciousness unfavorable for devotional service?

When a guru enlightens his disciple on some topic, unless he occasionally talks about others, his instructions may not be clear. When previous mahajanas talked about others in that way, there was merit in such talk, not fault. (Sajjana Santos 10/10)

47. Is the kind of prajalpa that is favorable to devotional service harmful?

All the mahajanas have respected the kind of prajalpa that enhances one's devotional service to Hari. {Sajjana Santos 10/10)

48. When is discussing others not a fault?

Discussingother's faults with a good purpose has not been condemned in the scripture. There are three good reasons to do so. If by talking about someone's sinful activity the person is benefited, then such a discussion is auspicious. If such a discussion amounts to benefiting the world, then it is counted among pious activities. And if such a discussion gives one benefit, then it is also auspicious, not faulty. {Sajjana Santos 5/5)

49. How can one transform his ordinary activities into devotional service?

Since it is impossible to maintain one's life without action, one must work. If such work is done with an enjoying spirit, then one's qualification as a human being is lost and he becomes like an animal. But if one can transform all his bodily activities into activities favorable to devotional service, then they become bhakti-yoga.
{Sajjana Santos 10/9)

50. Does accepting sense objects amount to atydhara, too much eating?

The purport is that if one accepts sense objects in the spirit of enjoyment, it is

atydhara. If, however, sense objects are accepted as the Lord's mercy and only as far as required in a mood favorable to devotional service, then accepting them is not atydhara. {Sajjana Santos 10/9)

51. How should a person who is fully surrendered to Krsna spend his life?

I will perform all my bodily activities out of habit, just to keep body and soul together. I will become attached to all those activities that are favorable for Krsna's worship.
{Kalyana Kalpataru Song 4)

86 Five Types of Sarnskaras or Purificatory Processes

1. What is the end result of undergoing purificatory processes?

A living entity who has already undergone the purificatory processes becomes more purified when he is tested by his spiritual master. When one is thus purified, the spiritual master will decorate his body with the marks of Visnu's cakra and make an arrangement so that he will continue to decorate himself with these marks for the rest of his life without fail.
(Sajjana Santos 2/1)

2. What is the purpose of Deity worship?

The purpose of Deity worship is to cultivate Krsna consciousness by engaging the senses—touch, sight, hearing, and smell—and the mind—thinking,

meditating, and relishing. This is called yaga. These activities are especially recommended while worshiping Salagrama-sila. Deity worship is called Vaisnava-yaga. As long as one remains within this material world, one must engage in many activities in order to maintain his life. Therefore, it is recommended that an initiated person offer all his activities for the Lord's pleasure through proper rules and regulations. By instructing his disciple to perform Deity worship properly, the merciful spiritual master certainly delivers his disciple from the ocean of material existence. (Sajjana Tosani 2/1)

3. Why is it necessary to decorate one's forehead with tilakal

Wearing tilaka is meant to help a Vaisnava to go upwards or make advancement in spiritual life. After becoming purified through purificatory processes, a living entity properly renounces his family life, but until he decorates his body with tilaka, he does not get any result from undergoing the purificatory processes. All his miseries, all his renunciation, all his resolve to abandon material happiness, and all his sense control goes in vain if he does not endeavor to make further advancement in spiritual life. Marking the body with tilaka means decorating the temple of Lord Hari. In other words, to fully take shelter of the sac-cid-ananda Lord, one needs to put on tilaka all over his body. These markings, apart from their effect on the body, have a bearing on the mind and soul. To become attached to the Supreme Lord by becoming detached from the material world is called purification and inclination toward the Lord. These two ornaments are extremely necessary for the conditioned souls. A body without tilaka marks is a dead body. If one sees such a body, he should purify himself by bathing in the ocean of repentance. The mind of a person who does not decorate himself with tilaka simply wanders in insignificant matters, becomes attached to insignificant objects, and engages in discussing insignificant topics. O service-inclined living entities! Do not waste your time. Mark your mind, body, and self with tilaka and proceed toward the abode of the Vaisnavas. The most important characteristics of a person who does not decorate his body with tilaka become lost. Therefore, one must decorate his body with tilaka.
{Sajjana Tosani 2/1)

4. What did Sriman Mahaprabhu teach when He enacted the pastime of accepting initiation?

By accepting initiation from Srimad Isvara Purl, who was the crest-jewel among the parivrajakacaryas in the Madhva-sampradaya, Sriman Mahaprabhu taught all living entities the necessity of taking shelter at the lotus feet of the devotees and the spiritual master. (Commentary on Siksastaka, Verse 8)

5. Should ordinary practitioners reject the rule to accept initiation?

It is not the duty of materialistic persons to renounce the process of initiation because a few great souls such as Jada Bharata did not take initiation. Initiation is a constitutional injunction for every birth of every living entity. If we do not see a perfected soul taking initiation, we should not take his example. General rules are not changed because something happens to a particular person in a special situation. Sri Dhruva Maharaja went to Dhruvaloka in his material body. Seeing that, should we waste time hoping the same will happen to us? The general rule is that a living entity gives up his material body and goes to Vaikuntha in his spiritual body. The people in general should accept general rules. The Lord is full of inconceivable potencies. Whenever He desires something, and whenever He desires it to happen, that's all that will happen. Therefore, we should never transgress general rules. {Sajjana Tosani 11/6)

6. When does a spiritual master award his disciple a devotional name?

When a spiritual master initiates his disciple, he also mercifully bestows upon him a name indicating a relationship in devotion to Lord Hari. {Sajjana Tosani 2/1)

87 Spiritual Varndsrama

1. Is it proper to confine a Vaisnava within the rules of varnasrama?

Thinking that there is no difference between a Vaisnava and an ordinary person, many people inquire about a Vaisnava's caste and try to establish him as belonging to one of the four varnas. This endeavor is extremely detrimental to Vaisnava principles and is an act of ordinary people. (Sajjana Tosani 11/10)

2. Is the illegal system of varnasrama, known as the caste system and based on birth rather than qualification, the reason for the Indian Aryans' downfall?

Alas! The Aryans of India are the administrators and spiritual masters of all other castes. It is not a fact that their degradation has been caused by the fact that the culture is ancient. Rather, it has been caused by the illegal varnasrama system. If the Supreme Personality of Godhead, who is the controller of all living entities, rules and regulations, and who is capable of reestablishing auspiciousness where we see only inauspiciousness, desires it, then some empowered personality will again reestablish actual varnasrama-dharma. (Caitanya-siksamrta 2/3)

3. Is it proper to destroy the principles of varnasrama?

The principles of varnasrama are the life and soul of the human beings. If the varnasrama system is destroyed, then the scientific basis of human society will be destroyed with it. We will be cursed by the old saying, "Again become a mouse," and will thus lead an illegal life like the wayward mlecchas. It is every man's duty to remove the contamination that has polluted the principles of varnasrama. (Sajjana Santos 2/7)

4. What qualities must one cultivate if he is to become a brahmana?

A person who does not possess peacefulness, self-control, austerity, cleanliness, satisfaction, tolerance, forgiveness, simplicity, knowledge, compassion, truthfulness, or devotion to the Supreme Lord cannot be called a brahmana . {Sajjana Santos 4/6)

5. What kind of asrama should a devotee who desires to attain love of God accept?

One who desires to attain love of God, whether he belongs to the grhastha asrama, vanaprastha asrama, or sannyasa asrama, should accept whatever asrama is favorable for his cultivation of love of God and should renounce any asrama that is unfavorable for such cultivation. (Caitanya-siksamrta 6/4)

6. What is ksetra-sannydsa, or vanaprastha?

When one takes ksetra-sannydsa, he leaves his household life and goes to a place of pilgrimage devoted to Lord Visnu. Such places include Purusottama (Jagannatha Purl), Navadvipa-dhama, and Mathura-dhama. The ksetra-sannyasl lives in these places alone or with his family members. Ksetra-sannydsa is considered preferable to vanaprastha in this age of Kali.
(Commentary on Caitanya-caritamrta Madhya 16/130)

7. Is it proper for a householder to accept the dress of a sannyasi?

What is the fate of those who dress according to another asrama?

Among the householder Vaisnavas, many shave their heads, wear kaupins, and live at home as babdjls. What can be more of an anartha than this? Why do they need to change their asramas illegally? If they were really detached, let them accept the proper dress of a renunciant. But if they are not detached, then what is the use of accepting such artificial and external signs? By doing so they disgrace the Vaisnava religion in the world's eyes. Such persons will certainly suffer the consequences of their hypocrisy in their next lives.
(Sajjana Santos 2/7)

8. When did the destruction of the varnasrama system begin in India?

The varnasrama principles were followed purely in India for a long time. In due course of time, however, when the sage Jamadagni and his son, Parasurama, who were both ksatriyas, were illegally made brahmanas, the trouble began. Because they were ksatriyas, their warlike natures overcame their attempt at brahminical peacefulness. They broke the peace between the brahmanas and ksatriyas. The seed of quarrel that was then planted between brahmanas and ksatriyas resulted in people ascertaining their varnas according to birth. Over time, when this unnatural rule became included in the literatures of the Manus, the ksatriyas, no longer having a way to attain the higher varna, began to create a way to ruin the brahmanas: they invented the religion known as Buddhism. It is a fact that every action has an equal and opposite reaction. That is why the determination of varnas according to birth became prominent.
(Caitanya-siksamrta 2/3)

9. Why did Buddhism and Jainism appear in the world?

By composing selfish religious literature, the so-called brahmana s began to cheat people. Being unable to fight, so-called ksatriyas lost their kingdoms and eventually began to preach Buddhist philosophy. The so-called vaisyas began to preach philosophies like Jainism. As a result, India lost a great deal of business. The so-called sudras, being unable to engage in their natural service activities became plunderers. The study of Vedic literature gradually diminished. Taking advantage of the situation, the kings of the mleccha countries attacked and conquered India. {Caitanya-siksamrta 2/3)

10.What caused the varnasrama-dharma to become degraded in India?

Since the time when one's varna began to be determined by birth, varnasrama-

dharma has become degraded in India. (Sajjana Tosani 2/3)

11. Is spiritual life dependent on the practice of varnasrama-dharma?

The varnasrama or caste system is meant to maintain social etiquette. There is no tinge of spiritual cultivation in it. Spiritual cultivation is always based on the individual.
{Sajjana Tosani 9/9)

12. Why are the Indian Aryans still in existence in India?

At one time, the Romans and Greeks were more powerful and courageous than the present-day Europeans. What is their condition now? Being bereft of the qualities of their own original castes, they changed completely by accepting the qualities and principles of modern castes. Aside from this, they are no longer proud of the prowess displayed by their national heroes. Despite being older than the Romans and Greeks, our native Aryans have maintained their pride in their ancient heroes. Why? Because the varnasrama system was so prominent in ancient days, the caste qualities did not deteriorate. Rana, who was killed by mlecchas, proudly considered himself a descendant of Lord Ramacandra.
(Caitanya-siksamrta 2/3)

13. What is the purpose of accepting tridanda-sannyasa ?

In order to control the body, mind, and speech, sannyasis accept the tridanda.
(Commentary on Caitanya-caritamrta Madhya 5.143)

14. Is there any point in ascertaining varna according to one's occupation?

What is the purpose of varnasrama dharma?

A human being's nature is developed by birth, association, and education. If one does not accept a varna according to his nature, he cannot achieve perfection in life. Although there are many types of nature, there are four main categories. Those who are inclined toward the Supreme Lord and who cultivate spiritual knowledge are brahmana s. Those whose natural propensity is to fight and administer are ksatriyas. Those who engage in farming, trade, and animal protection are vaisyas, and those whose nature is to work for the above three vamas are sudras. If one worships Lord Visnu while properly maintaining his life, situated according to the principles of varnasrama, his nature will become uplifted. If one acts contrary to this, one's nature will become degraded. Therefore religious life is the root of the human being's advancement. (Commentary on Caitanya-caritamrta Madhya 8.58)

15. Can anyone other than an incarnation of the Supreme Lord protect the principles of varnasrama?

I (Lord Krsna) incarnate by My own sweet will. I am always fully independent. Whenever there is a decline in religious principles and an increase in irreligiosity, I appear by My own sweet will. The rules and regulations by which I maintain the functions of the material creations are beginningless, but in due course when these rules become perverted for some reason or other, then the principles of irreligiosity become prominent. No one other than Me is able to remove such a discrepancy. Therefore, I appear in this material world through My internal potency and stop the decline of religious principles. It is not a fact that I only appear in the land of Bharata (India). Rather, I appear among the demigods and animals according to the need by My own sweet will. Therefore, do not think that I do not appear in the country of the mlecchas and antajas. If the religious principles among these people decline, I appear as an empowered incarnation to protect their religion. Since the occupational duties based on varnasrama are properly performed in India, however, I take more care to reestablish My subjects' religious principles. Thus all My transcendental incarnations, such as My yugavataras and amsavatdras are found only in India.

Where there is no system of varnasrama, karma-yoga, jhdna-yoga, and bhakti-yoga cannot be executed properly. But whatever little devotional service is found among the antajas you should know for certain that it has appeared spontaneously by the devotees' mercy.
(Commentary on Bhagavad-gita 4.7)

16. What is the difference between Brahmanism and Vaisnavism?

Brahmanism is a stage or qualification of Vaisnavism, and Vaisnavism is the fruit of Brahmanism. (Sajjana Santos 4/6)

17. If one is attached to the principles of varnasrama, can he make progress in spiritual life?

Due to being firmly attached to its principles, many followers of varnasrama-dharma become indifferent to the achievement of bhava and prema. As a result, their gradual progress on the spiritual path is hampered. (Caitanya-siksamrta 3/1)

18. What kind of dealings are proper between brahmana s and Vaisnavas?

No one can become a Vaisnava by disregarding the brahmana s' position, and brahmana s can never become successful by disregarding the position of Vaisnavas.
(Sajjana Santos 4/6)

19.How many kinds of brahmana s are there?

What is the stage of Brahminism prior to Vaisnavism?

There are two kinds of brahmana s, namely ordinary brahmana s and spiritual brahmana s. Ordinary Brahmanism is based on caste, and spiritual Brahmanism is based on qualification. Unless one becomes a spiritual brahmana , he cannot become a Vaisnava. (Sajjana Santos 4/6)

20. What kind of prestige do the caste brahmana s and spiritual brahmana s respectively deserve?

There are two kinds of brahmana s, those who are brahmana s by nature and those who are brahmana s by caste. The brahmana s by nature are almost Vaisnavas. Therefore, everyone should respect them. The caste brahmana s deserve ordinary respect. (Jaiva Dharma, Chapter 6)

21. When is social, mental, and spiritual inauspiciousness destroyed?

Until the principles of varnasrama are refined and properly established, social, mental, and spiritual inauspiciousness will continue to trouble us. There is no doubt that the Supreme Lord, who is the source of all auspiciousness, will certainly bestow His mercy on us one day. (Sajjana Santos 2/7)

22. Do the sastras approve identifying a person as a brahmana simply by his caste?

No one is either a brahmana or sudra by birth. Birth gives one only a worldly designation. If the sons oibrahmanas have no brahminical qualifications, no spiritual knowledge, no peacefulness, or self-control, then according to their vocations they can be called ksatriyas, vaisyas. or sudras. but not brahmanas. Manu himself clearly accepts this principle.

(Tattva-sutra, 44)

23.Do the rules and regulations of varnasrama affect how one performs devotional service to Hari?

The Vaisnavas are not busy establishing their own reputation in the four varnas and asramas. A Vaisnava is not embarrassed if his actions violate the rules and regulations of the varnasrama system, because the only purpose of his activities is to increase his devotion toward the Supreme Lord. It does not matter whether a Vaisnava is a brahmana, mleccha, or canddla, whether he is a householder or renunciant, because he has no honor or dishonor. If a Vaisnava goes to hell or heaven to practice devotional service to the Supreme Lord, it is all the same to him.
(Sajjana Santos 11/10)

88 Vaisnava Etiquette

1. With which devotional symptoms should one associate?

It is the eternal duty of a Vaisnava to develop symptoms of love by associating with and serving devotees and remaining indifferent to external formalities.
(Sri Krsna-samhita 8/17)

2. What is the duty of every Vaisnava?

Can one become detached by his personal endeavor?

One should not find fault with Vaisnavas even if they were previously engaged in sinful activities, if they still have sins left, or if they accidentally commit sins.

Unless one has a good reason, one should not criticize others' sins. Rather, one should display appropriate mercy toward all living entities and should consider himself a fallen soul. Thus he should expect no respect for himself, but give all respect to others. A householder Vaisnava should remain detached from material objects and accept only that material enjoyment that relates purely to Krsna. In this way, he should cultivate the mellow of chanting the Lord's holy names. When taste for Krsna increases, the taste for sense gratification is automatically destroyed. In such a situation, a mood of spontaneous detachment will automatically arise. However, this mood cannot be awakened artificially. (Sri Manah-Siksa, Verse 10)

3.How should one glorify a Vaisnava's qualities?

One should not speak about a Vaisnava's birth, sleeping, or laziness even if one happens to see them. One should quickly stop finding fault with Vaisnavas and rather glorify their qualities.
(Sajjana Tosani 7/3)

4. How should one sit in front of Lord Visnu or a Vaisnava?

One should not sit before Lord Visnu or a Vaisnava with his legs stretched out.
(Sajjana Tosani 7/3)

5. Is it right to either glorify oneself or criticize others in front of a Vaisnava?

One should neither glorify oneself nor criticize others before a Vaisnava.
(Sajjana Tosani 7/4)

6. Should a practitioner consider himself equal to other Vaisnavas?

A practitioner of devotional service should not consider himself equal to other Vaisnavas. (Sajjana Tosani 7/4)

7.Is it proper to associate with hypocrites and Mayavadis on the pretext of showing them compassion?

Those who want name and fame, sense gratification or liberation, take shelter of cheating and either become hypocrites and woman-hunters or take shelter of impersonal philosophy and thus offenders or envious. Devotees should carefully avoid such association and never indulge in it. On the pretext of showing such cheaters compassion, many people associate with them and eventually fall down. (Sajjana Tosani 11/6)

8, Is it right to associate with those who are attached to materialists?

There are some people who themselves are not materialists but who take pleasure in associating with materialists. Their association should also be given up.
(Sajjana Tosani 10/11)

9. In whose house can householder Vaisnavas accept prasada?

A Vaisnava householder can accept prasada and drink in the house of pious, well-behaved householders. He should be extremely careful about accepting prasada at the houses of nondevotees and sinful people. (Sajjana Tosani 11/11)

11. If one does not give up bad association, is there any hope that one can attain devotional service to Krsna?

There is no hope of attaining devotional service to Krsna unless one gives up bad association. (Sajjana Tosani 11/11)

12. What is the main etiquette practiced by Vaisnavas?

The principle etiquette practiced by Vaisnavas is to renounce bad association. There are two kinds of bad association, woman-hunters and nondevotees. For women, associating with men is to be considered bad association. Illicit association with women and being henpecked by them are both forms of bad association.
(Harinama-cintamani)

13. What specifically should one think about on each Ekadasi?

On each Ekadasi one should think about how much advancement he has made since the last Ekadasi. If one finds that he has not made any advancement, or has even degraded his position, then he should understand that his lack of progress was caused by bad association. Thus he should endeavor to renounce that association. (Sajjana Santos 4/5)

14. How is Vaisnava etiquette protected?

Unless one renounces bad association, one cannot become situated on the platform of Vaisnava etiquette. There are two kinds of bad association, namely, association with those who are overly attached to women, and association with those who are devoid of devotional service to Krsna.
{Sajjana Santos 4/5)

15. How should Vaisnavas respect one another according to their status?

If an uttama-adhikdri is a householder and a madhyama-adhikan is a sannyasi, the madhyama-adhikdri sannyasi should offer obeisances to the uttama-adhikdri Vaisnava.
(Jaiva Dharma, Chapter 8)

16.What are the characteristics of a renunciant?

The first characteristic of a renunciant is that he is completely devoid of the desire to associate with women. He is compassionate toward all living entities, he considers money insignificant, he accumulates only as much wealth as he needs, he is purely attached to Krsna, he renounces the association of materialists, and he is equipoised when honored or dishonored. He is also reluctant to undertake huge enterprises and is neither attached nor detached in life or death. (Jaiva Dharma, Chapter 7)

89 Proper Renunciation

1. How can one practice yukta-vairdgya ?

It is everyone's duty to bring his or her mind under control by offering it some token sense gratification, exactly as one would control a horse by offering it a morsel of grass. This is called yukta-vairdgya, proper renunciation. By this process one can make spiritual advancement. (Caitanya-siksamrta 6/5)

2. What is actual renunciation?

When genuine detachment is awakened within a man, he should cultivate renunciation befitting the sannydsa-dsrama or should gradually diminish his family activities by becoming more and more inclined toward the Supreme Lord's service. This is actual renunciation. (Caitanya-siksamrta 2/5)

3. When one advances in spiritual life, what increases proportionately?

Pure knowledge and pure renunciation must increase in proportion to one's advancement in devotional service. (Caitanya-siksamrta 1/7)

4. What is the purport of accepting only as much material enjoyment as necessary?

The purport of the instruction to accept only as much material enjoyment as necessary is that one should not accept material enjoyment for sense gratification. Rather, one should accept only as much material enjoyment as will help one establish his relationship with Lord Krsna. (Caitanya-siksamrta 1/7)

5. How do spiritual knowledge, renunciation, and devotional service help a soul?

Knowledge of one's relationship with the Supreme Lord and detachment for material objects automatically develop in one who engages in devotional service. If they have not been developed, it is to be understood that devotional service is absent. Whatever is being practiced is actually pseudo devotional service. By practicing renunciation, a soul attains satisfaction. Through knowledge of one's relationship with the Supreme Lord, a soul is nourished. By practicing devotional service, a soul's hunger is mitigated. (Sri Bhagavatarka Marichi Mala 15/117)

6. How does one on the topmost platform of yukta- vairdgya think?

One should care for his body, knowing that it is useful for achieving Krsna conscious perfection. Without a body, one cannot worship Krsna. Therefore, even though one takes special care to protect his body as part of his favorable cultivation of devotional service, one considers all objects related to the body that are unfavorable for devotion insignificant. This mentality is the topmost platform of yukta-vairagya. (Sri Bhagavatarka Marichi Mala 17/21)

90 Humility

1. What mentality should a devotee maintain?

A devotee should always maintain humility within his heart. (Sri Bhagavatarka Marici Mala)

2.What is humility?

I am a servant of Krsna. I am poor and do not possess anything. Krsna is my all-in-all. This is humility. (Jaiva Dharma, Chapter 8)

3. What type of devotional service helps us directly cultivate Krsna consciousness?

When one's humility is strong, one certainly attains Krsna's mercy. As a result, debauchery, profit, adoration, and distinction are immediately destroyed. This helps one to directly cultivate Krsna consciousness. This process is naturally confidential, and one must learn how to practice it from a bona fide spiritual master.
(Caitanya-siksamrta 6/6)

4. How is actual humility expressed?

I am a pure spirit soul. Due to my previous misdeeds, I am suffering from various material miseries. I am a proper candidate for punishment. Even though I am Krsna's eternal servant, due to my forgetfulness of His lotus feet I have become trapped on the wheel of karma. Now I have to suffer so much misery. Thus who is more unfortunate than me? I am the most fallen, wretched, and poor person. (Sajjana Santos 4/9)

5. Is a humble devotee proud of his strength?

I have not performed any pious activities and have no spiritual knowledge. I have no devotion for Lord Krsna. Please tell me how I can attain the shelter of Your lotus feet. Your mercy is my only hope. It is the conclusion of the Vedas that Your mercy is causeless. (Kalyana Kalpataru, Prarthana, Song 2)

6. What is the spontaneous prayer of the pure devotee?

This ocean is full of fearful crocodiles in the form of material sense objects. The waves of lusty desires always agitate me. My mind is restless because I do not see any captain.
(Kalyana Kalpataru, Prarthana, Song 3)

7. What humble prayer should a pure devotee offer to the Gosvamis, headed by Sri Rupa and Sanatana?

When will Sri Rupa Gosvami bestow his mercy on me and deliver me by imparting the principles of true renunciation? When will Sri Sanatana Gosvami, out of compassion, remove my attachment for sense gratification and offer me at the lotus feet of Sri Nityananda Prabhu? When will Sri Jiva Gosvami extinguish the blazing fire of my arguments by pouring on them the water of scriptural conclusions? My heart is constantly burning. (Kalyana Kalpataru, Prarthana Song, 4)

8. How should one who desires personal benefit offer honest and humble prayers to the Vaisnavas?

As soon as I see a Vaisnava, I will hang a cloth on my neck. With folded hands and taking a straw in my mouth, I will stand before him without duplicity. I will relate to him my miserable condition and cry and beg for respite from the fire of

material existence. (Kalyana Kalpataru, Prarthana, Song 1)

91 Tolerance

1. What is the duty of a tolerant person?

If anyone blasphemes you, you should tolerate it. Do not insult anyone. Taking shelter of the material body, you should not envy anyone else. There is no doubt that lust is a place where Kali can reside. Becoming lusty to serve Krsna is transcendental and is also known as love of God. To desire sense gratification is mundane and is Kali's residence. One must give up such mundane desires. (Sajjana Tosani 15/2)

2. Is it part of one's occupational duty to display intolerance toward other processes?

Those who blaspheme, hate, or envy other processes are certainly ignorant and foolish. They are not as concerned about their own goal of life as they are about indulging in useless argument. (Caitanya-siksamrta 1/1)

3. Can devotees who maintain material desires become tolerant?

Those whose devotional service is motivated cannot conquer anger. It is not possible to conquer anger only by one's intelligence. In a short time, attachment for sense enjoyment will overcome the intelligence and give anger a place in the intelligence's kingdom. (Sajjana Tosani 11/5)

4. How should a devotee who chants the holy names practice tolerance?

One should be more tolerant than a tree. One should also give up envy and maintain proper respect for everyone. (Siksastaka 3)

5. What kind of compassion is indicated by the phrase "more tolerant than a tree"?

The phrase "more tolerant than a tree" indicates that although a tree is cut, it does not protest. Rather, it helps others by its shade, fruits, and flowers. Similarly, Krsna's devotees should show greater compassion than a tree by helping everyone whether friends or enemies. Such compassion is the ornament of the nonenvious devotees who chant the holy names.
(Siksastaka 33)

6. Can one who is impatient engage in the worship of Hari?

For the practitioner of devotional service, dhairya, patience, is extremely necessary. Those who possess dhairya are called dhira, sober. When men lack this quality, they become restless. Those who are impatient cannot work. By dhairya, a practitioner controls first himself and then the whole world. (Sajjana Tosani 11/5)

92 Not Expecting Respect from Others

1. How can one become amdni, or free from the desire to be offered respect?

One should not consider proudly, "I am a brahmana, rich, a learned scholar in the scriptures, a Vaisnava, or a sannyasi." Even if others offer me respect, I will not proudly expect respect from them, nor will I desire others' adoration. I will think myself a poor, fallen, wretched person, lower than the straw in the street. (Jaiva Dharma, Chapter 8)

2. How should a person who chants Krsna's names become humble?

I will give up false ego and consider myself lower than a straw in the street, a fallen and insignificant beggar. (Siksastaka 3)

3. How can one make himself amani?

One can make oneself amdni by thinking oneself a fallen soul and offering respect to others. (Sri Manah-Siksa 10)

4. What should an embodied soul think of himself?

This material body is simply a prison house. The spirit soul has a temporary relationship with the body. Therefore, as long as one is destined to live in it, he should consider himself lower than the straw in the street. (Tattva-sutra 23)

5. Is it not proper for a conditioned soul to become humbler than a blade of grass?

To become humbler than a blade of grass is not unjustified, because for a conditioned soul to take shelter of false identification is certainly improper. This is the actual meaning of being humbler than a blade of grass. (Siksastaka 3)

6. What is the purport of the word "amanina"?

The word amdnind means to become free from false pride. The conditioned soul's pride in his opulence, beauty, high birth, social status, bodily strength, influence, and fame, which are all related to his gross or subtle bodies, is false. These things contradict the living entity's constitutional propensities. To give up pride in such things frees us from false ego. Only one who is free from false ego and who is endowed with transcendental qualities like forgiveness can always chant the holy name. Whether one lives at home or in the forest, he should give up the false egotism of being a brahmana or sannyasi and should simply chant Krsna's holy names without deviation. (Siksastaka 3)

93 Giving Respect to Everyone

1. What does the word mdnada, to offer everyone respect, mean?

Mdnada means to offer due respect to all living entities. Realizing that all living entities are servants of Krsna, one should never become envious or hate them. One should please everyone by speaking sweet words and caring for their welfare. (Siksastaka 3)

2. What does it mean to offer due respect?

Vaisnavas alone are worthy of respect. If the son of a Vaisnava becomes a pure Vaisnava, then how much respect he should be offered will be proportionate to the degree of his devotional service. If the son of a Vaisnava is only an ordinary human being, he should be counted as ordinary and not respected as a Vaisnava. A Vaisnava must be offered the respect appropriate to a Vaisnava, and one who is not a Vaisnava should be respected as an ordinary human being. Unless one offers respect to others, one does not develop the qualification to chant the holy names of Hari. (Jaiva Dharma, Chapter 8)

3. Is it not contrary to the principle of mdnada to consider oneself an exalted guru?

If I consider myself topmost and thus distribute my remnants to others, I will be heavily burdened by pride. Therefore, I will constantly remain a servant of the Vaisnavas and not accept anyone's worship. (Kalyana Kalpataru Song 8)

94 Unalloyed Surrender to the Holy Names

1. What conviction does an unalloyed devotee hold?

Krsna is my only protector. Nothing nor anyone else can protect me. This is the conviction of an unalloyed devotee. (Caitanya-siksamrta 6/3)

2.What is the mood of a devotee who has taken shelter of the holy names when he is faced with worldly distress?

The mind of one who has taken shelter of the holy name is undisturbed, even if he cannot easily obtain food and clothes, or if he obtains them and then they are lost. Leaving behind all material attachment, such an unalloyed devotee takes complete shelter of Govinda. (Sri Bhajana-rahasya, Chapter 4)

3. What is the difference between transcendental liberation and transcendental devotional service?

There is no difference between transcendental liberation and transcendental devotional service. Rather those who make a distinction between them are to be understood to have not understood either of them. (Tattva-sutra, 19)

4. What limbs of devotional service do the unalloyed devotees perform?

Krsna's unalloyed devotees are extremely attached to remembering Krsna and chanting His holy name. Mostly they remain busy executing these two limbs. (Sajjana Tosani 10/6)

5. What three activities should devotees be eager to perform?

One who desires to attain the result of chanting Krsna's holy names should be eager to practice three activities: they should associate with devotees, live in a solitary place away from nondevotees, and remain determined. This is called nirbandha. (Harinama-cintamani)

6. What is the meaning of the word nirbandha?

Nirbandha means that a practitioner should chant the sixteen-name, thirty-two syllable mahd-mantra on tulasi-mald one hundred and eight times. Chanting four rounds is called one grantha. One should start with one grantha and gradually increase the number to sixteen granthas, or sixty-four rounds. That will make a prescribed number of one hundred thousand holy names. By gradually increasing the number of holy names to three hundred thousand, one will spend his entire life simply chanting. All previous acharyas have attained perfection by following this order of the Lord. (Harinama-cintamani)

7.Should there be interruptions while chanting japa?

The chanting of the holy names must be constant. One should be careful that while chanting the holy names, no sensual activities create obstacles.
(Sri Bhagavatarka Marici-Mdla 13/15)

8. What mentality should a person have while chanting?

While chanting the holy names, may this desire arise in my heart: As the baby birds who cannot fly desire to see their mother, as the hungry calves wait intensely to drink their mother's milk, and as a wife becomes morose while meditating on her husband who is away in a foreign country, similarly, O Lord, let my mind become extremely eager for Your darsana.
(Sri Bhagavatarka Marici-Mdla 13/16)

9. Should a person who has taken shelter of the holy name need to undergo atonements based on karma and jnana?

Those who have fully taken shelter of the holy name have no need to undergo atonements based on karma and jnana. (Sri Bhagavatarka Marici-Mdla 13/17)

10. What are the characteristics of a person who has taken complete shelter of the holy names?

By misusing the six propensities of the heart (lust, anger, greed, illusion, pride, and envy) one commits sin. One who has taken complete shelter of the holy name does not commit sin. He engages his lust in discussing topics about Krsna and maintaining his Vaisnava family based on service to Krsna. He never engages in sinful activities, such as enjoying the wives of others, accumulating more money than he requires, desiring name and fame, cheating, or stealing. He uses his anger against those who are envious of Krsna and the Vaisnavas. In this way, he remains aloof from materialistic association. He avoids subduing and torturing others. Thus, his anger transforms into the tolerance of a tree. He uses his greed to relish the mellows of ecstatic love for Krsna and thereby does not bother to eat palatable foodstuffs, wear opulent clothes, enjoy beautiful women, or accumulate unlimited wealth. He uses illusion in experiencing transcendental mellows and thus becomes bewildered by the beauty of Krsna's pastimes and the Vaisnavas' characteristics. Wealth, followers, and material happiness do not enamor him. Not bewildered by their improper conclusion, such a person does not become involved in impersonalism, atheism, or false argument. He engages pride in Krsna's service and thus renounces the pride coming from high birth, wealth, beauty, education, followers, and bodily strength. He totally renounces envy and violence toward others. By regulating his life in this way, he does not have the opportunity to commit sin. Rather, his propensity for sinful activities is uprooted. If, however, he accidentally commits a sin, it is nullified without his having to practice atonement.
(Sajjana Santos 8/9)

11. Do so-called devotees who take shelter of duplicity attain love of God?

As a patient attains the result of his medication even without knowing its power, similarly, one who chants the holy name of the Lord without knowing the holy name's strength easily achieves the results of his chanting. If persons who are affected by prejudice and a faulty interpretation of the holy name take shelter of duplicity, the holy name reserves the right to award such persons a result according to their own duplicity. The holy name never awards them the supreme fruit of love of God.
(Sri Bhagavatarka Marici-Mdld 13/24)

12.What is real Vrajavasa, residence in Vraja?

To live in a solitary place while experiencing transcendental emotion is called Vrajavasa. One should chant the holy names of the Lord a prescribed number of times and engage in the Lord's service twenty-four hours a day. One should engage in favorable service to the Supreme Lord in such a way that it does not create any impediment to his livelihood.
(Jaiva Dharma, Chapter 40)

95 Ragatmika-bhakti

1. What is rdgdtmikd-bhakti?

The materialist's natural attraction for material enjoyment is called rdga, attachment. As their eyes become agitated by seeing beautiful objects, so their hearts become fully absorbed in material enjoyment. When Lord Krsna becomes the object of one's attachment, however, it is called rdga-bhakti, the devotion of

attachment. Sri Rupa Gosvami has said that rdga means full absorption in one's worshipable Lord. When devotional service to Krsna is executed through such attachment it is called rdgdtmikd-bhakti. In brief, the loving and intense thirst for Krsna is called rdgdtmikd-bhakti. Intense greed to enter Krsna's pastimes is a symptom of rdgdtmikd-bhakti.
(Jaiva Dharma, Chapter 21)

2. Where does rdgdtmikd-bhakti exist?

The devotional service executed by the Vrajavasls with intense attachment is the topmost form of devotional service. Such devotional service is not found anywhere else. Devotional service performed under the guidance of the Vrajavasls is called raganuga-bhakti. The service propensity that includes natural absorption in one's worshipable Lord is called rdga. When that devotional service is executed with intense greed, it is called rdgdtmikd, and is fully present among the Vrajavasis. (Commentary on Caitanya-caritamrta Madhya 22.145-146,150)

96 Raganuga-bhakti

1.Who is a qualified to practice raganuga-bhakti?

As regulative faith awards one the qualification to perform vaidhi-bhakti, so faith mixed with intense greed awards one the qualification to perform raganuga-bhakti. Based on their respective relationships with the Lord, the Vrajavasis practice rdgdtmika-bhakti. One who is greedy to attain the same mood that a particular Vrajavasis has toward Krsna is qualified to practice raganuga-bhakti.
(Jaiva Dharma, Chapter 21)

2. How many types of sadhana are there and what are they?

The Srimad-Bhagavatam describes nine types of sadhana-bhakti. They are hearing, chanting, remembering, serving the lotus feet, worshiping, offering prayers, offering service as a menial servant, friendship, and surrendering everything to the Lord. Sri Rupa Gosvamlpada has further divided these nine processes into the sixty-four limbs of devotional service. The point to consider here is that sadhana-bhakti is of two types, namely vaidhi and raganugd. Of the two, vaidhi-bhakti is of nine kinds. raganuga-sadhana-bhakti is mainly performed in one's mind under the direction of the residents of Vraja. (Jaiva Dharma, Chapter 4)

3. What is the natural propensity of the spirit soul?

As it is the natural propensity of a magnet to attract iron; as it is the nature of heat to melt things; the strength of fire to burn; the propensity of the mind to think, feel, and will; and the natural characteristic of every object to be utilized according to its intended usage; so it is the natural propensity of the spirit soul to become attached to the Supreme Lord. In the liberated state, this propensity is pure and manifest. In the conditioned state, it is perverted. {Tattva-sutra, 17)

4. What is the difference between attachment for material objects and attachment for spiritual objects?

The embodied soul's attachment for material objects is the perverted reflection of their attachment for spiritual objects. When this propensity is completely purified and thus devoid of material designation, it is called spiritual attachment; but when it is materially contaminated and covered with material designation, it is the perverted reflection of spiritual attachment.
{Tattva-sutra, 17)

5. What are the names and functions of attachment when it is materially designated?

Attachment to any object is the same propensity, but it acquires different names according to its different designations. When one is attached to wealth, such attachment is called greed. When one is attached to a woman's beauty, it is called debauchery. When one becomes attached to helping those in distress, it is called compassion. When attachment is displayed toward brothers and sisters, it is called affection. When one feels attached to helpful people, it is called gratitude. When one becomes attached to showing kindness, it is called love. When attachment is mixed with hatred, it becomes envy. In this way, a single propensity transforms and manifests itself in various ways. Plurality is the characteristic of attachment. This same attachment remains with liberated souls in a pure, uncontaminated state. It is not that this attachment remains confined to only one state. Rather, it increases unlimitedly and takes various shapes. This is its beauty. {Tattva-sutra, 17)

6. Who are the actual worshipers of the Supreme Lord?

Those who worship the Supreme Lord compelled by fear, ambition, or a sense of duty are not pure worshipers. Those who worship the Supreme Lord on the path of attachment are certainly the actual worshipers. {Caitanya-siksamrta 1/1)

7. Who is eligible to practice raganuga-bhakti ?

One who has not realized the science of raga and who desires to worship the Lord according to rules and regulations is eligible to practice vaidhi-bhakti. One who does not wish to be controlled by scriptural rules and regulations while

worshiping Hari, and who has developed a natural attachment for His worship, is alone eligible to practice raganuga-bhakti.
{Jaiva Dharma, Chapter 4)

8. What is anxiety caused by raga?

O my mind! For a long time I have yearned to see Your lotus feet. Will this difficult-to-attain desire be fulfilled in this birth? This thought overwhelms my heart. {Gita Mala, Song 32)

9. What is the root of raganuga-bhakti ?

The taste to engage in the Lord's service by following in the foot steps of the Vrajavasis is the root of raganuga-bhakti. {Amnaya-sutra, 116)

10. Why is it necessary to possess knowledge about the rasas while performing bhajana under the guidance of Sri Rupa?

One who wishes to understand the truth of Srlla Rupa Gosvaml's teachings must understand the rasas. The spiritually blissful rasas are the complete treasury of the Supreme Lord, and all other truths are subordinate to it. (Gltd Mala, Song 6)

11.What is the difference between vaidhi and raganuga- bhakti?

Vaidhi-bhakti is a slow process and raganuga-bhakti is a fast process. By

following raganuga-bhakti, one quickly attains the stage of rasa. One who has a taste for performing devotional service on the path of attachment certainly becomes a follower of Sri Rupa Gosvami. (Gltd Mala, Song 5)

12.How many types of spiritual cultivation do the practitioners of raganuga-bhakti engage in?

It is everyone's duty to follow these seven categories of cultivation, but all the descriptions are not to be performed by everyone, because there is a need to consider one's qualification:

1. Spiritual cultivation—(1) priti, and (2) realization of sambandha, abhidheya, and prayojana.

2. Mental cultivation—(1) remembrance, (2) thought, (3) meditation, (4) concentrated meditation, (5) samadhi, (6) consideration of the science of sambandha, (7) repentance, (8) yama: truthfulness, refraining from theft, renunciation of bad association, intelligence, not accumulating more than necessary, religiosity, celibacy, refraining from unnecessary talk, steadiness, forgiveness, fearlessness, and (9) purification of the heart.

3. Bodily cultivation—(1) Niyamas: cleanliness, chanting of japa, austerity, sacrifice, faith, hospitality, worship, pilgrimage, welfare work, satisfaction, proper behavior, serving the spiritual master, (2) serving others, (3) seeing and touching the devotees and the Srimad-Bhagavatam, (4) prayer, (5) hearing, (6) engaging the senses in devotional service, (7) transformations of ecstatic love, and (8) developing the mood of servitude toward the Lord.

4. Cultivation of speech—(1) chanting hymns, (2) study, (3) kirtana, (4) teaching, (5) prayer, and (6) preaching.

5.Cultivation of one's relationship—(1) Santa, (2) dasya, (3) sakhya, (4)

vatsalya, and (5) kdnta. There are two types of relationships—relationships with the Lord, and relationships with the Lord's associates.

6. Social cultivation—(1) varna—brahmana , ksatriya, vaisya, sudra—their occupations and positions are divided according to one's nature, (2)asrama—grhastha, brahmacarya, vdnaprastha, and sannyasa—divided according to peoples' social situations, (3) assemblies, (4) general festivals, and (5) activities like sacrifices.

7. Cultivation of sense objects—The following sense objects help one in the development of Krsna consciousness. (1) Objects for the eyes are the Deity, the temple, the scriptures, the holy places, spiritual dramas, and spiritual festivals. (2) Objects for the ears are the scriptures, songs, lectures, and conversations. (3) Objects for the nose are Tulasi, flowers, sandalwood, and other fragrant items offered to the Lord. (4) Objects for the tongue are kirtana and the acceptance of vows, the acceptance of palatable foodstuffs and drinks offered to the Lord. (5) Objects for the touch are the air of holy places, pure water, the body of a Vaisnava, the soft bed offered to Krsna, and association with a chaste woman in order to propagate a God-centered family. (6) Also, times like Hari-vasara (EkadasI) and festival days, and (7) places like Vrndavana, Navadvipa, Jagannatha Purl, and Naimisaranya.
(Conclusion to Sri Krsna Samhita)

13. What is the raganuga-bhakta's procedure for serving Krsna?

Those who have developed greed to engage in ragatmika-bhakti should, according to the activities of the Vrajavasis, externally serve as sadhakas and

internally as perfected devotees.
(Commentary on Caitanya-caritamrta Madhya 22.154)

14. How should raganuga-bhaktas worship the Lord according to mood, process, and endeavor in order to realize the Lord's pastimes?

One should engage in the Lord's service in the way it is described in Vilapa-kusumdhjali. One should behave with one another in the way that is described in Vraja-vilasa-stotra. One should endeavor to realize the Lord's pastimes in the way that is described in the prayers offered by Visakha and Nanda. One should perceive these pastimes within the Lord's eight-fold pastimes. One should engage one's mind in Krsna's pastimes according to the process described in Manah-siksa. One should also strengthen one's mood as the pure mood is revealed in Svaniyama-dvddasakam. (Jaiva Dharma, Chapter 39)

97 The Teachings of Sri Caitanya

1. What is the importance of Sriman Mahaprabhu teachings?

How can one adopt them?

Sri Caitanya Mahaprabhu's teachings are confidential and scientific. They are incomprehensible to those who do not study them with special attention. Nowadays, many people read novels while relaxing after lunch. Sri Caitanya Mahaprabhu's teachings should not be read like that. These teachings are the confidential purport of the Vedas and Vedanta. If one slowly and faithfully studies them, giving them special attention, in the association of devotees, one can understand their purport. (Sri Manah-Siksa, Verse 1)

2. In what form has the essence of Sri Caitanya Mahaprabhu's teachings appeared?

Sri Gauracandra's direct instruction is that the Vedic literature is the only evidence. His teachings establish the following nine axiomatic truths:

1. Lord Hari is one without a second.
2. He is always vested with infinite power.
3. He is an ocean of rasa.
4.The spirit soul is His part and parcel.
5. Certain souls are engrossed in His illusory energy.
6.Certain souls are liberated from the grasp of His illusory energy.
7.All spiritual and material worlds are simultaneously one and different from Him.
8.Bhakti is the only means to attain the ultimate goal of life.
9.Love of Krsna is the ultimate goal of life.
(Sri Gauranga-smarana-mahgala-stotra, 75)

3. Why has Sri Caitanya Mahaprabhu condemned bhakti-siddhdnta-viruddha and rasabhasa?

Bhakti-siddhdnta-viruddha refers to that which is against the principle of unity in diversity, known philosophically as acintya-bhedabheda, simultaneous oneness and difference. Rasabhasa is something that resembles a transcendental mellow but is not. Pure Vaisnavas should avoid both these things, because they are both opposed to devotional service. These misconceptions practically parallel Mayavada philosophy. If one indulges in Mayavada philosophy, he will gradually fall down from the devotional service. By indulging in overlapping mellows (rasabhasa), one eventually becomes a prakrta-sahajiya and takes everything too cheaply. One may also become a member of the Baula community and gradually become attracted to material activity. Sri Caitanya Mahaprabhu has therefore advised us to avoid bhakti-siddhdnta-viruddha and rasabhasa. In this way, we can remain pure and free from falldown. Everyone should try to remain aloof from bhakti-siddhdnta-viruddha and rasabhasa.

(Commentary on Caitanya-caritamrta Madhya 10.113)

4. Does Mahaprabhu approve of immorality?

Mahaprabhu tells us that a man should earn money in a proper way, engaging in sincere dealings with others and their masters. He should not earn money immorally. When Gopinatha Pattanayaka, one of Ramananda Raya's brothers, was being punished by the raja of Orissa for immoral gains, Sri Caitanya warned all who attended upon Him to be moral in their worldly dealings.(Sri Chaitanya Mahaprabhu, His Life & Precepts)

5. What did Mahaprabhu teach through His own behavior regarding a householder's duty?

In His own early life, He taughtgrhasthas to help the needy and helpless, and showed the necessity, for one who has power to do so, to help people become educated, especially brahmanas, who are expected to study the higher subjects of human knowledge. (Sri Chaitanya Mahaprabhu, His Life & Precepts)

6. Can any fault be found in the behavior, preaching, or teachings of Sri Caitanyadeva?

Sri Caitanya as a teacher taught both by precept and by His holy life. There is scarcely an event in His life that can be criticized. His practice of sannyasa, His severity toward Junior Haridasa, and such other acts have been questioned by certain persons, but as far as we understand, we think as all other independent men would think, that those men have come to hasty conclusions or criticism based on party spirit. (Sri Chaitanya Mahaprabhu, His Life & Precepts)

7. What work did Sriman Mahaprabhu accept as the commentary on Vedanta?

What are His teachings in this regard?

Sri Caitanya Mahaprabhu said that pranava (Orh) is transcendental sound vibration. The purport of this particular sound vibration has been described vividly in the Upanisads. The Upanisadic teachings are completely supported in Vyasadeva's sutras. Srimad-Bhagavatam is the commentary on Vyasadeva's sutras. In Vyasadeva's first sutra it is stated, "janmadi asya yatah," and thus parinama-vdda is taught. In the Vedic mantra, "yato vd imdni bhutdni," the same principle is taught. The Srimad-Bhagavatam also teaches it. Fearing that in the philosophy of parinama-vdda the supreme Brahman becomes transformed, Sarikaracarya established his own philosophy called vivartavada. Actually brahmavivarta is the root of all misconceptions, and parinama-vdda is the pure spiritual truth approved by all the scripture. {Caitanya-siksamrta 1/5)

8. What is the essence of Sriman Mahaprabhu teachings?

The essence of Sriman Mahaprabhu's teachings is that love of Krsna is the living entity's eternal constitutional propensity. The living entity can never be eternally separated from this propensity. But due to forgetfulness of Krsna, the living entity has become bewildered by the Lord's illusory energy and thus become attached to material objects. In this way, his constitutional propensity has gradually been lost. That propensity has almost become dormant in the core of his heart. This is the cause of the living entity's suffering in material existence. If by good fortune the living entity can remember that he is an eternal servant of Krsna, his dormant propensity will be revived and he will certainly regain his spiritual health.
(Ca it a nya -siksdmrta)

9.What is Sriman Mahaprabhu's ultimate instruction?

Srimad-Bhagavatam has declared that those who faithfully hear or glorify the transcendental pastimes of Vraja will certainly achieve love of God in the form of pure devotional service. Thus they will attain liberation from their mundane heart ailments.
{Caitanya-siksamrta 1/5)

98 Instructions to the Living Entities

1. What is Thakura Bhaktivinoda's chief instruction to human beings?

The human form of life is very rare. Even one day of it should not be misused.
(Sajjana Santos 4/6)

2. How did Sri Bhaktivinoda Thakura instruct one to lead a religious life?

There is no superior wealth in this material world than the wealth of religious principles. This material body is temporary. Today it is alive; tomorrow it may be dead. Our most merciful Lord has kindly given this world the holy name and the treasury of love of God. One should accept them from a bona fide spiritual master and the Vaisnavas. Srimad-Bhagavatam and Sri Caitanya-caritamrta are the two invaluable jewels in this world. One should discuss them with utmost care. There is no need to advertised oneself as a learned man. One should distribute the wealth of devotional service to all living entities. One should lead a pious life and earn one's livelihood through pious means and thus maintain himself and his dependents. But one should never forget the holy names of Krsna. {Autobiography of Sri Bhaktivinoda Thakura).

3. Is a devotee of Krsna afraid of plague?

Fear of plague is certainly not a Vaisnava emotion. Just consider, O brothers! What can plague do to you? What harm can it do you by taking away your useless life? If you care about your self-interest, then take a lesson from this plague. If you are attacked by the plague tomorrow, then you will be no more. Who can imagine where all your happiness and wealth will go then? Therefore, without wasting time uselessly, constantly and sincerely chant the holy names of Hari with devotion. Then millions of plague will not be able to harm you.
(Sajjana Santos 10/2)

4. What ideal did Sri Bhaktivinoda Thakura stress for those who were distressed upon seeing the distress of others?

Offer your respect to all living entities in this world. Always endeavor to mitigate the distress of all living entities. Always try to remain by the side of other living entities and benefit them. At the same time, never forget the supreme characteristics and most essential instructions of Sri Gauranga.
(Sajjana Santos 11/3)

5. When does a living entity's birth in this material world become successful?

A person who has accepted Krsna as his eternal father has no need to lament. All his temporary attachment will become destroyed. In order to worship Krsna, you have come to this material world. Therefore, always contemplate the eternal science of the Absolute Truth. (Gita Mala Song 2)

6. What duty has been prescribed for those traveling on the path of spiritual life?

"After completing my family responsibilities I will go to Vrndavana. Now I am trying hard to repay the three types of debts." One should not maintain such a desire, because under the influence of such ill desire, one will ultimately give up his body. Then one will not be able to serve the lotus feet of Krsna, who is the friend of the poor. If you want auspiciousness, then always chant Krsna's holy names. It is useless to argue about whether you live at home or in the forest. (Kalyana Kalpataru Song 3)

7. What does Sri Bhaktivinoda Thakura prescribe for those wishing to attain the topmost duty of one's temporary human life?

You do not have many more days to live, and whatever days are left are full of obstacles. Therefore, O brothers! Continue to drink the mellows of Srimad-Bhagavatam with special attention and care. (Sajjana Santos 20/3)

8.What is Sri Bhaktivinoda Thakura's instruction regarding caste pride?

O brother mind! You remain a brahmana with your social prestige, but do not insult the Vaisnavas. (Kalyana Kalpataru Song 9)

9. How does Sri Bhaktivinoda Thakura instruct pseudo renunciants and those who desire material fame?

You are a servant of Sri Caitanya and should desire devotional service to Hari. What is the use of all the external signs of asrama life? Please reject material honor and reside in Santipura. Your only asset is the devotees' mercy. (Kalyana Kalpataru Song 13)

10. How does Sri Bhaktivinoda Thakura instruct those attached to matter?

A living entity is constitutionally pure. O brother! Why are you becoming illusioned in this material world again and again? Please consider only once that the spirit soul is immortal
and like a flow of nectar. {Kalyana Kalpatani Song 1) i

ll.How does Sri Bhaktivinoda Thakura instruct those who identify themselves as Vaisnavas?

There is no need to introduce yourself as a Vaisnava. Never proceed in order to accumulate material opulence. Sri Bhaktivinod Thakura requests that you always loudly sing the transcendental qualities of Sri Radha and Krsna. {Kalyana Kalpatani Song 13)

12. What does Sri Bhaktivinoda Thakura advise the proud people who neglect the path of the mahajanas ?

Because many cheaters artificially put on tilaka, beads, and accept initiation, you have become attached to them. You find fault with the path of the mahajanas and become angry. As a result, you give up attachment for this path. Just see, O brother mind! You have grabbed ashes instead of gold and have wasted your life and the life after your death. Everyone is calling you a cheater. Moreover, you have not achieved devotional service. What will happen after your death? {Kalyana Kalpatani Song 17)

13. How does Sri Bhaktivinoda Thakura instruct so- called exalted devotees?

O my mind! What else will I tell you? You are talking about love of God, but actually you have rejected gold and tied an empty knot in your cloth.
{Kalyana Kalpatani Song 18)

14. What is Sri Bhaktivinoda Thakura's warning to demoniac people?

By discussing historical incidents, you know well that there were many sinful demons whose goal was sense gratification. They engaged in various sinful activities and finally met death. At the time of death, they lost all hope and were burnt in the fire of repentance. They spent their lives like dogs and hogs and never cared for spiritual life.
{Kalyana Kalpatani Song 1)

15. How does Sri Bhaktivinoda Thakura advise those who uselessly carry the burden of family life?

I work hard like an ass, but I do not know for whom I am doing so much. Yet still my illusion is not removed. My days are spent in useless activities, my nights in sleeping. Yet still I do not realize that death is sitting next to me. I eat palatable foods, see beautiful things, and wear nice clothes, free from anxiety. I never remember that on any day I will have to give up this body.
{Kalyana Kalpatani Song 4)

16. What is Sri Bhaktivinoda Thakura's warning to those who consider the body the self?

My body will lie down in the crematorium, and birds and insects will enjoy it. The dogs and jackals will happily feast on my body. Such is the destination of the body. And the most amazing thing is that all material opulences—my house,

family and friends—have exactly the same destination. {Kalyana Kalpatani Song 4)

17. What is Sri Bhaktivinoda Thakura's instruction to those who desire to attain eternal happiness by understanding what is favorable and unfavorable to devotional service?

O living entities, if you want to constantly experience the flow of eternal bliss, then please take shelter of the spiritual master's lotus feet. Give up all types of dry worship—such as meditating on the impersonal Brahman—and cultivate attachment for the Supreme Lord. The abode of Vrndavana is full of flowers where rdsa-lild pastimes are enacted. You are pure spirit soul. The pride of being an enjoyer is extremely weak in Vrndavana. You are intimately related to Sri Radhika as Her eternal companion. You are meant to experience spiritual ecstasy. Enjoying the illusory material objects is the cause of your downfall. (Kalyana Kalpataru Song 2)

18. What does Sri Bhaktivinoda Thakura advise those who are lazy?

O brother, death is certain. It may come today or after a hundred years. Therefore, do not remain without anxiety. Please worship the lotus feet of Sri Krsna as soon as possible, because there is no guarantee your life will last. {Kalyana Kalpataru Song 2)

19. What is Sri Bhaktivinoda Thakura's instruction regarding our constitutional propensity and a practitioner's hope?

For thee thy Sire on High has kept A store of bliss above.
To end of time, thou art Oh! His Who wants but purest love. (Saragrahi

Vaishnava)

20. Who gives the living entities information about immortality when they are unable to solve the mystery of life?

Man's life to him a problem dark!   A screen both left and right!
No soul hath come to tell us what Exists beyond our sight!
But then a voice, how deep and soft, Within ourselves is left:
Man! Man! Thou art immortal soul!
Thee Death can never melt! (Saragrahi Vaishnava)

21. How did Sri Bhaktivinoda Thakura want travelers on the spiritual path to be determined?

Maintain thy post in spirit world As firmly as you can,
Let never matter push thee down, O stand heroic man! (Saragrahi Vaishnava)

22. How does Sri Bhaktivinoda Thakura instruct those who read Sri Caitanya-caritamrta ?

As one should carefully study Vedanta and literature that deals with transcendental mellows from a bona fide spiritual master, so one should read the great Sri Caitanya-caritamrta like that.
(Sajjana Tosani 3/11)

23. What is Sri Bhaktivinoda Thakura's warning to those who read transcendental literature?

Whenever you read a transcendental book, you should read it completely. Otherwise, you will fail to abstract the actual meaning and ultimately become a logician.
(Caitanya-siksamrta 3/3)

24. What is Sri Bhaktivinoda Thakura's instruction to those who are fond of reading literature?

Do not remain confined simply by the discussion of literature. Rather, you should approach saintly persons and Vaisnavas and understand from them the distinction between sadhana-bhakti, bhava-bhakti, and prema-bhakti. The science of Vaisnavism is not confined within books. The word nirgrantha defines the spiritual master and the Vaisnavas as beyond the books. Therefore the science of Vaisnavism is a mystery, because it has to be understood only from devotees. (Sajjana Tosani 6/2)

25. Which process did Sri Bhaktivinoda Thakura prescribe for practitioners afraid of Kali?

Always remember that this is Kali-yuga. In order to create impediments in one's cultivation of devotional service, Kali invents many sinful means. Kali has no control over what you do, however, when following the instructions and prescriptions of Mahaprabhu. {Sajjana Tosani 6/1)

26. How determined and tolerant should a practitioner be?

If someone pushes or insults you, if a sinful person cheats you or becomes envious of you, if someone chastises you or arrests you, if someone steals your wealth or spits on you, if someone passes urine on your body or if foolish people

frighten you in so many ways, you should still remain determined to achieve your life's goal. You must deliver your mind from sinful subject matter with the help of your devotion-filled intelligence. (Sri Bhagavatarka Marlci Mala)

27. What kind of assurance did Sri Bhaktivinoda Thakura give to the honest devotees of the Lord?

There is no doubt that soon, by the mercy of the most merciful Mahaprabhu, all social inauspiciousness will be destroyed. There is no need to worry anymore if you take shelter of the lotus feet of Mahaprabhu without duplicity. (Sajjana Tosani 2/7)

28. How has Sri Bhaktivinoda Thakura invited the people of the world to see Sri Caitanya Mahaprabhu's pastimes and attain love of Krsna?

Why didn't I, the most unfortunate fallen soul, take birth when Sri Gauracandra was inundating the entire world up to the highest mountains with the flood of love of God? Because of this I was unable to relish those waves of love of God. Why didn't I take birth at that time so I could serve Sri Caitanya's lotus feet? Why did I not become a servant of Sri Rupa and Sanatana? Why did I not carry Raghunatha's water pot? Why did I not wander with Ramananda Raya around Cakratlrtha? Why did I not see Sarvabhauma Bhattacarya delivered? When Prakasananda SarasvatI, the leader of the sannyasis of KasI, attained spiritual bliss in the form of devotional service to the Lord, why did I not take birth to relish the devotion-filled nectarean waves of the Lord's arguments with him? Even though such a coveted desire is rare, still, if I would have taken birth as a mundane logician in the family of a brahmana at that time, Sri Krsna Caitanya, the friend of all living entities, would have punished me with His sharp arrowlike words and accepted an atheist like me as His servant. Then He would have entrusted me to Haridasa Thakura to be rectified by chanting the holy names. Alas! If I could only have seen with my spiritual eyes the Lord sitting in the midst of the Vaisnavas and delivering all living entities as they burned in the fire of material existence through the distribution of the holy name's nectar. How

much would the Lord's associates become ecstatic when the Lord would raise His hands, and after awakening all living entities from illusion's lap, say, "Take this remedy for your material disease. Drink the mellow of ecstatic love and become immortal." As a result, countless human beings, now afraid of demonlike material enjoyment, would have begged for His shelter. Then the Lord would have embraced them out of love and happily awarded them love of Krsna. Thus, the living entities' material disease would have been cured. I am a servant of Sri Caitanya and have fallen into the material ocean. The Lord is my only guide and protector. According to His order I am inviting all of you to chant His holy names. O living entities! O friends! Give up karma-kanda, tarka-kdnda, and brahma-kanda. Come and take to your full satisfaction the love of God distributed by Sri Caitanya. Then your disappointment will be destroyed. Your contaminated state of conditioned life will be vanquished, and you will regain your original constitutional position. You will then attain peace, which is your constitutional characteristic. You will relish ecstatic love of Krsna unlimitedly. (Servants of the Vaisnavas, Kedarnatha Sacidananda Premdlahkara 27* February, 1870, Sajjana Santos 19/2)

99 Various Topics

1. What is the basis of a living entity's gradual advancement?

If the living entity can remain fixed in his respective position, then he can make gradual advancement. If he falls from his position, he will become degraded. {Sajjana Santos 10/6)

2. Can one arouse others' faith through preaching, or is it better to let them hear the holy name?

Until one destroys whatever desires he has that are opposed to devotional service, no amount of good instruction can affect a person's life. The instructions

will simply hit the ears and return. They will never reach the heart. Therefore whatever principle of devotional service you preach, whatever devotional topic you discuss, it will not yield a result because the listeners' karma disqualifies them from hearing it. My order to all of you is that you constantly sing the holy name's glories for the benefit of all living entities. By hearing the holy names, the living entities will accumulate piety and develop faith in the holy name's glories. Then by the holy name's mercy, these persons will develop nonduplicitous faith in devotional service in this lifetime or the next. {Sajjana Santos 15/1)

3. What are beauty, happiness, distress, learning, foolishness, the actual path, the wrong path, heaven, hell, a friend, home, the rich, the poor, the miser, the controller, and the controlled?

Qualities such as detachment are called beauty. The absence of happiness and distress is called happiness. The lack of sense gratification is called distress. The power to discriminate between bondage and liberation is called learning. A person who thinks he is his body is a fool. Krsna's orders are the actual path. Bewilderment of heart is the wrong path. The development of qualities in the mode of goodness is heaven. The development of a body in the mode of ignorance is hell. Krsna and the spiritual master are friends, and the human body is a home. A person enriched with good qualities is wealthy, and a dissatisfied person is poor. A person whose senses are uncontrolled is a miser. A person who is transcendental to material qualities is a controller, and a person who associates with the material qualities is the controlled.
(Sri Bhagavatarka Marici Mala 1/44-47)

4. What does the phrase, "soon ripe" (precocious) mean?

Nowadays, there is a disease that as soon as tender boys learn to write A,B,C, they begin to instruct like teachers. This is called "soon ripe," or precocious.
(Sajjana Santos 6/4)

5. What is the symptom of a modern scholar?

Simply to attack the ancient way of life has become the symptom of a modern scholar. (Sajjana Santos 4/2)

6. What is the difference between word jugglery and learning?

Which one does the young generation prefer?

Word jugglery and learning are two separate things. The Western scholars are more interested in word jugglery than learning. However, the Indian authors are highly learned scholars and less interested in word jugglery. The young generation prefers word jugglery to learning. (Sajjana Santos 4/4)

7. Is it proper to claim one's age as proof of one's qualification?

Age alone cannot be accepted as proof of one's qualification. Many old people crawl within their minds. There are many people who are sufficiently aged, who have no teeth and who have gray hair, yet they dye their hair, artificially install silver teeth, and enjoy sense gratification like young men. When such old people cannot become detached, then old age is not the root of detachment. (Sajjana Santos 8/10)

8. What are dharana, anubhuti, and yukti ?

As soon as the sense objects meet the senses, a reflection of that object enters the

heart through the door of the senses. There, an internal sense carefully preserves the reflection. This propensity is called dharana. Later, when the propensity of the internal sense interacts with the preserved reflection, one feels the imaginary objects to be real. This is called anubhuti. Thereafter the internal sense spreads its sovereignty over those imaginary objects and decides whether they are good or bad. This is called yukti. If one scrutinizingly studies this process, one will find that the entire process is sensory. (Tattva-sutral6)

9. What is pure reasoning and what is mixed reasoning?

Logic (yukti) is of two kinds: pure (suddha) and mixed (misra.) Pure logic is present in the spirit soul in his original, pure nature. When the spirit soul is imprisoned in matter and
his activities are mixed with material conceptions, he possesses what I call mixed logic (misra-yukti). This mixed logic is of two kinds: mixed with fruitive action (karma-misra) and mixed with philosophical speculation (jnana-misra) This mixed logic is also known by the word "tarka," material speculation. This mixed logic is very bad, because it is accompanied by the four defects: bhrama (tendency to commit mistakes), pramdda (tendency to be illusioned), vipralipsd (tendency to cheat), and karandpdtava (sensory inefficiency). The conclusions attained by this mixed logic are always faulty. Pure logic always arrives at the same conclusions, whereas mixed logic arrives at a host of mutually contradictory conclusions. By acting according to the conclusions of mixed logic, the souls in the material world attain the result of being more and more stringently confined in the prison of the material world. (Tattva Viveka 1/18)

10. Is it reasonable for mundane scholars to be proud to be judges of spiritual truth?

As immature doctors promise to cure physical disease by administering heavy doses of medicine, similarly our modern mundane scholars, in order to summarize confidential truth regarding human life use insignificant mundane

methods. Disregarding the faults born from their imperfect senses, they rely heavily on material education, which is as illusory as a dream, as they try to research all subject matters. (Sajjana Tosani 111)

11. Why have even thoughtful people been unable to understand the actual purport of Srimad-Bhagavatam ?

Men of brilliant thoughts have passed by the Bhdgavat in pursuit of truth and philosophy, but the prejudice they have imbibed from its useless readers and their conduct has prevented them from making a candid investigation. (The Bhdgavat: Its Philosophy; Its Ethics and its Theology)

12. What kind of mentality should one maintain while studying scripture?

In fact, most readers are mere repositories of facts and statements made by other people. This is not study. The student is to read the facts with a view to create and not simply for fruitless retention. Students, like satellites, should reflect whatever light they receive from authors and not imprison their facts and thoughts as magistrates imprison convicts in a jail!
(The Bhagavat: Its Philosophy; Its Ethics and its Theology)

13. Why are the mahajanas' words confidential?

When can we realize them?

All great men's expressions are nice, but they are also somewhat mysterious. When understood, they bring the truth near to the heart. Otherwise, they remain mere letters. The reason for this mystery is that men, advanced in their inward approach to the Deity, are in the habit of receiving revelations that are but mysteries to those who are behind them.

("To Love God," Journal of Tajpur, August 25, 1871)

14. Does the material world give any hint of the spiritual world?

The outward appearance of nature is nothing more than a sure index of its spiritual face. Matter is the dictionary of spirit, and material pictures are but shadows of spiritual affairs that our material eye carries back to our spiritual perception. (The Bhdgavat: Its Philosophy; Its Ethics and its Theology)

15. Is there any difference between the worship process of learned scholars and the way fools worship, despite the fact that they have equal rights under the religious principles preached by Sri Caitanya?

The religion preached by Mahaprabhu is universal and not exclusive. Both the most learned and the most ignorant are entitled to embrace it. The learned people accept it with knowledge of sambandha-tattva as it is explained according to its categories. The ignorant also accept it, but simply by uttering the name of the Deity and mixing with pure Vaisnavas. {Sri Caitanya Mahaprabhu, His Life & Precepts)

16. Is it possible to describe spiritual variegatedness in words?

Spiritual variegatedness is not a subject matter for consideration; rather, it is a subject matter to be realized. Those whose hearts are filled with such wonderful realizations refer to them as "transcendental truth." {Sajjana Tosani 6/2)

17. Can less qualified people understand the prayers offered by the self-realized mahajanas and the

demigods?

The mahajanas, while attaining self-realization, and the demigods headed by Brahma, while experiencing the Supreme Lord's mercy, offer prayers in glorification of the Lord according to their respective realizations. These prayers are generally condensed, so the less qualified find them incomprehensible. Devotees do not need to worry about this.
(Jaiva Dharnia, Chapter 40)

18. Why are ordinary people unable to understand the subtle differences between the transcendental and the metaphysical?

People often fail to understand the subtle differences between the transcendental and the metaphysical. This is caused by their lack of knowledge about transcendental objects.
{Autobiography of Sri Bhaktivinoda Thdkura)

19. What does the trident symbolize?

The trident symbolizes the three modes of material nature and the three divisions of material time. {Brahma-samhita, 5.5)

20. What does it mean to see Krsna's artistry in the material world?

Seeing Krsna's artistry within the material world is called "seeing Krsna's picture." This material world is the reflected shadow of spiritual variegatedness.

Whoever has realized this is said to have seen Krsna's picture. {Sri Krsna Samhita 9/17)

21. Who is the supreme director of all the creations?

If the universes were created by matter or dry consciousness, they would contain no variety. Can wonderful activities, such as the inconceivable relationship between the senses and their objects, the arrangement of ingredients according to the body's requirements, the arrangement of the human being's residence through the division of earth into land and water, the beautification of the solar system by dividing the duties of the stars and planets, the ascertainment of good or bad times by establishing the rules of the seasons, and the fulfillment of the conditioned state's requirements by the human being's bodily limbs be the acts of dry consciousness? Unless one accepts that all these are simply part of the Supreme Lord's pastimes, one cannot come to a satisfactory conclusion. {Tattva-sutra, 6)

22. Is trust in God not a normal, human characteristic?

Trust in God is a human being's general propensity. Although uncivilized tribes eat animal flesh and live like animals, they worship the sun, moon, huge mountains, rivers, and trees as their suppliers and controllers. {Caitanya-siksamrta 1/1)

23. Are small amounts of Vaisnava principles not found in religious systems that nourish devotional service?

Some degree of Vaisnava principles will be found in every religion that

nourishes devotional service. (Sajjana Tosani 2/6)

24. What is the difference between Vaisnavas and Hindus?

Staunch atheists like Carvaka were Hindus but not Vaisnavas. We are Vaisnava Hindus, not simply Hindus. In other words, we are Hindus by nationality, but not by religion. In the same way, worshipable personalities like Haridasa Thakura were not Hindus but Vaisnavas worshipable by all. According to the purport of the Vedic literature, Sriman Mahaprabhu has instructed that people of all castes are eligible to practice Vaisnava dharma. {Sajjana Tosani 2/10-11)

25. What kind of intelligence is required to understand the science of Vaisnavism?

It is extremely important for Vaisnavas to possess subtle discrimination. Those who invent social distinctions and preach the unbreakable principles of Vaisnavism while breaking them to suit their own needs are said to possess only gross discrimination. (Sri Krsna Samhita 8/20)

26. What is the fate of those who, despite following the Vaisnava religion, remain entangled in the concept of regulative principles?

Vaisnava principles are so unlimitedly exalted that those who simply remain entangled in the regulative process without endeavoring to understand the science of attachment (rdga) are comparable to ordinary fruitive workers. (Sri Krsna Samhita 8/20)

27. What is the goal and process of sdstra ?

There are two subject matters described in sastra. The subject matter that is the ultimate purpose of the scripture is called the goal, and the subject matter by which the goal is pointed out is called the process. (Commentary on Bhagavad-gita 2.45)

28. Should devotees who follow regulative devotional service or raganuga practices transgress their respective statuses?

If one who follows regulative devotional service tries to instruct one who follows ragdnuga-bhakti, then he will not receive a good result. His position will be like that of a blacksmith trying to make yogurt. Similarly, it is improper for a rdganuga-bhakta to blaspheme the regulative principles followed by vaidhi-bhaktas. And if a neophyte tries to instruct a rdganuga-bhakta, it becomes an unauthorized interference. (Sajjana Tosani All)

29. How does Sri Bhaktivinoda Thakura instruct those who would like to preach using the songs written by the exalted Vaisnava acharyasl What is the appeal of such songs?

We humbly request Rabindra Babu and Srlsa Babu to carefully publish a scientific history of Vaisnava kirtana or songs and thus please the entire Vaisnava community. In that book, all aspects of the song, such as melody and other musical notes, should be provided. They should also include a biography of the acharyas who wrote the songs in reneti, gardnahdti, and manoharasahi languages. As far as possible they should also describe the time and descriptions of the later mahajanas.
(Sajjana Tosani 2/9)

30. What is the future impediment, or three faults, facing Srimad Gauranga Sama.ja?

If the followers of Srimad Gauranga Samaj are not careful to avoid selfishness, name, fame, and duplicity, the Samaja will not last long. Any big activity that takes place in the land of Bengal soon becomes spoiled by the above-mentioned three faults. (Sajjana Santos 10/11)

31. Is it easy to oppose the truth by taking shelter of a lie?

Does an enthusiastic liar make any gain?

It is not easy to oppose truth. Those who are determined to oppose truth soon fall prey to time even as they remain sheltered by their lie. Taking shelter of lies is the same as taking shelter of illusion. This material world is illusory. The more the truth regarding the Supreme Lord is manifest, the more the illusion created by Maya is destroyed. Moreover, we have also seen that whenever there is a wealth of truth, illusion will come forward and try to create havoc. Illusion always opposes truth by the Supreme Lord's will. Unless there is opposition, actual truth will be difficult to establish. As we do not feel the need of light unless we experience darkness, so unless there is illusion, enthusiastic persons sheltered by truth do not relish victory or happiness.
{Sajjana Santos 8/1)

32. Why have so many Aryans in holy India become meat-eaters?

Nowadays a strong misconception has rooted itself deeply into the hearts of the people. They think that unless they eat fish and meat, their body and senses will not remain healthy over time. This misconception has come about due to the advice of foreign doctors and by the urging of those who love to eat meat and fish and carry various inherited prejudices. Particularly susceptible to this misconception are those who are fully controlled by their senses. Greedy to take advantage of this idea, they try to arouse the meat-eating propensity in the

younger generation. As a result, the Aryan descendants of holy India are giving up their traditional foods and taking pleasure in eating foreign foods. Thus they are gradually becoming weak and powerless. (Sajjana Santos 2/8)

33. Isn't self-interest natural?

Self-interest is natural, because the word "nature" refers to one's own interest. It is selflessness that is extremely unnatural.
(Tattva Viveka 1.9.12)

34. Is it possible to give up sense gratification?

As soon as the living entity gives up sense enjoyment, he leaves his body. Therefore, the idea of giving up sense enjoyment is a figment of the imagination. It cannot be applied in practice.
(Sajjana Santos 10/9)

35. How should one handle an unreasonable instruction given by the spiritual master?

Should he disobey it?

It is not that we should follow the spiritual master's instructions if they are unreasonable. At the same time, we should not express hatred toward our spiritual master through harsh words or insulting behavior. Rather, we should try to check our spiritual master from imparting unreasonable instructions by sweet words, humility, and by humbly reminding him about his conduct and instruction at an appropriate time. (Caitanya-siksamrta 2/2)

36. Is the love between men and women eternal beyond their physical existence?

The relationship between men and women is based on the body. When the body is finished, where will that love be reposed? One living entity is male and the other female, but these
differences are not eternal; the difference between men and women is based on the body, not the soul. Therefore, the love between men and women remains only until death. If, like the Vedantists, we accept transmigration and residence in heavenly planets, and we believe that the satisfaction of sincere love is revived in that heavenly state, still, loving relationships between men and women cannot exist in the completely liberated state. (Prema-pradipa, Ray 9)

37. What is the root and purpose of moral science?

How many kinds of worldly morality are there?

Moral science mainly deals with the root of happiness and distress. Happiness refers to the mind's indulgence in favorable activities, and distress refers to the mind's hatred for unfavorable activities. The entire purpose of moral science is to uplift the standard of one's happiness and diminish one's hatred. Morality takes many forms, including political morality, the penal code, the law of trade, utilitarianism, the division of labor, health rules, socialism, education, and emotional development. But knowledge of morality does not contain knowledge of the spiritual world or of the Supreme Controller. Some people accept moral knowledge as transcendental and call it positivism, but since human beings possess a superior propensity to this, they do not become satisfied simply by understanding morality. Morality includes a little bit of both religiosity and irreligiosity, piety and sin, as well as focusing on physical, mental, and social activities and their results. Such morality is then prescribed for human beings. But after death nothing remains except one's own fame or infamy. {Caitanya-siksamrta 5/3)

38. Is it reasonable to cause quarrel in foreign countries simply to establish the philosophy taught by one's own spiritual master?

If even to develop one's own firm faith, one accepts that the teachings of the acaryas of his own country are better than the teachings of acaryas from other countries, one should not preach such a quarrelsome and controversial doctrine. No auspiciousness results from this. {Caitanya-siksamrta 1/1)

39. Where is sage Gautama's asrama?

What did Sri Bhaktivinoda Thakura do to develop this place?

Sage Gautama's asrama is in Godana. It is here that Ahalya became stone. Because it is Gautama's asrama, it is therefore the birthplace of logic. With a desire to develop this place and to open a school for the study of logic, I arranged a meeting at Chapra and delivered a discourse entitled "Gautama's Speech." {Autobiography of Sri Bhaktivinoda Thakura)

40. How did Sri Bhaktivinoda Thakura feel when he saw Sri Vrndavana?

I had a conversation with King Radhakanta in Vrndavana. He was very pleased to see me. He was reading Garga-samhita at the time. After seeing the temples of Vrndavana I was ecstatic.
{Autobiography of Sri Bhaktivinoda Thakura)

41. What was Sri Bhaktivinoda Thakura's journey to Jagannatha Puri like?

I expressed a desire to visit Jagannatha Purl. Then, I took Srimad-Bhagavatam and Sri Caitanya-caritamrta with me and went to Calcutta. It took me four days from Calcutta to reach Jagannatha Purl. On the way, I spent one night at Bhadrak, one night at Baleshvara, and one night at Cuttack {Autobiography of Sri Bhaktivinoda Thakura)

42. What did Sri Bhaktivinoda Thakura see at Bhubaneshvara and Khandagiri?

I arrived in Bhubaneshwara. There I met with my panda (guide), Goplnatha Misra, along with a few more pandas from Purl. In the afternoon, I visited Khandagiri. Khandagiri is the place where the Buddhists lived. The caves in the mountainous range of Khandagiri looked beautiful. (Autobiography of Sri Bhaktivinoda Thakura)

43. When did Sri Bhaktivinoda Thakura visit Vraja- mandala?

Which places did he see and what devotees did he meet there? What activities did he perform?

I went to Vrndavana in the month of Sravana (July) in 1881. Radhamohan Babu took me to a place called Kalakunja. I associated with many saintly persons in Vraja for a few days. I used to receive palatable prasada from Lalababu's kunja. I saw Govindaji, Goplnatha, and Madana-mohana. I had a verbal argument at the house of Goplnatha over a donation. I honored prasada at the kunja of Rupadasa Babaji. In his kunja I found a book written by Nimbarkacarya consisting of ten verses. Thereafter I heard the discourse of Nilamani Gosvami while remaining incognito. It was here that I met Sri Jagannatha dasa Babaji for the first time. I took a palanquin and went to Radha-kunda and Govardhana to take darsana. Then I returned to Vrndavana and again went out to see various temples. From Vrndavana I went to Lucknow via Mathura. There I stayed at the house of Prince Sarvadhikari and visited the entire city in his care. From Lucknow I went to Ayodhya via Faizabad. Out of fear of the pandas, I returned to Faizabad before dark and stayed at the home of one Bengali gentleman. On the next day, I took bath at Goprata ghat. On that same day, I departed for Kasi. At Kasi I stayed at the house of Tinubabu.
(Autobiography of Sri Bhaktivinoda Thakura)

44. When did Sri Bhaktivinoda Thakura visit Sri Rampur, Memari, and Kulina-

gram?

I lived at Sri Rampur. Radhika, Kamal, and Bimal studied there. In 1885, Radhika, Kamal, Bimal, Prabhu and I went to Memari and Kulina-gram. Thereafter we went to Saptagram.
(Autobiography of Sri Bhaktivinoda Thakura)

45. When did Sri Bhaktivinoda Thakura go to Baghnapada, Kalna, Jannagar, Pyariganj, Denur, Indrarkapur, Kakshashali, Purbasthali, Kuliya-Navadvipa, and Amlajoda?

I went to Baghnapada on March 26,1890, and stayed in a tent. There I visited a school and got some judicial work done. I saw the deity of Baladeva and took prasada. On March 30, I returned to Kalna. On March 31, I went to Parulgram via Jannagar. Thereafter on April 9, I visited Pyariganj and saw the place of Nakula Brahmacarl. On April 23, I went to Kaigram, and on the twenty-fifth, I visited Denur and saw Vrndavana dasa Thakura's place. On the eighteenth of May I visited Godruma. From there I went on foot with Kamala to Indrarkapur. From there we crossed and went to Kakshashali. From there, I went to Purbasthali via Chupi and had my lunch at the police station. On the next day, I walked down to Kuliya-Navadvipa and took darsana of Jagannatha dasa Babaji at his bhajana-kutir. On June 17, I again went to Burdwan. On the afternoon of October 18, I went to Amlajoda. I gave discourses at Amlajoda and Gopalpur.
(Autobiography of Sri Bhaktivinoda Thakura)

46. Which Vrndavana forests did Sri Bhaktivinoda Thakura visit?

On 27th Phalgun (March) 1892, I started for Vrndavana along with Bhakti Brriga Mahasaya. On the same day we reached Amlajoda. With great care, we took Mahendrababu on a palanquin and brought him to the house of Ksetrababu. We observed the vow of Ekadasi with Srila Jagannatha dasa Babaji Mahasaya.

The next day we inaugurated a Prapannasrama there. On the 29th Phalgun we arrived at Gidhaur. From there we went to Umanatha's house at Allahabad on 1st Caitra. On 6th Caitra we moved from Allahabad to Etawa. On 8th Caitra, we went to Hathras. I lost my purse and money there. On 9th Caitra, we went to Sri Vrndavana. On 11th Caitra I first went to Vilvavana, then to Bhandiravana. I spend that night at Maritha. On 12th Caitra I went to Mansarovara, on 13th and 14th Caitra, Sri Vrndavana; 15th Caitra, Mathura; 16lh Caitra, Gokula; 17th Caitra Madhuvana, Muhull village, Krsna-kunda, Talavana, Baladeva-kunda, Kumudvana, Santanu-kunda, and Bahulavana. On 18th Caitra I went to Radha-kunda. On 20th Caitra I returned to Sri Vrndavana in a horse cart.
(Autobiography of Sri Bhaktivinoda Thakura)

47. How are the minute consciousness of the living entities and the supreme consciousness of the Lord attracted to one another?

The minutely conscious living entities are spontaneously attracted to the supremely conscious Personality of Godhead just as iron is attracted to a magnet.
(Dutta Kaustubha)

100 Words of Blessing

1. What blessings did Sri Bhaktivinoda Thakura shower on the new year?

O New Year, all glories to you! Pay special attention to the development of Sri Mayapura. Publish all devotional literature. Satisfy the people of the world by distributing the Lord's holy names. Guide the living entities in such a way that they take to chanting the holy names of the Lord while cultivating pure devotional service
(Sajjana Santos 6/1)

2. How did Sri Bhaktivinoda Thakura advise the jnanis ?

O brothers! March ahead. Penetrate the realm of the transcendental effulgence and enter the Supreme Lord's spiritual abode. There you can meet with the Supreme Brahman face to face and see His pastimes. Then you will actually relish uninterrupted spiritual bliss and not be dry like a piece of wood. (Caitanya-siksamrta 6/3)

3. What is Sri Bhaktivinoda Thakura's order to all living entities?

O brothers! Remain detached from material enjoyment, but throw detachment from your heart when it comes to serving the Supreme Lord. Cultivate remembrance of the Supreme Lord's eternal pastimes and become intimate with the Supreme Personality of Godhead. Attain bhava-bhakti by practicing sadhana-bhakti. Then, with the help of bhava-bhakti, attain the transcendental state of prema-bhakti. See past the relative forms of the Controller or Supersoul and attain the original eternal form of the Supreme Lord with love and devotion. (Sajjana Tosani 2/6)

VOLUME 3

PRAYOJANA

101 Goal of Life

1. What is prayojana, the ultimate goal of life?

Who am I? What is this material world? Who is God? What is our relationship with one another? The answers to these four questions are known as sambandha-jnana, knowledge of our relationship with the Lord. What is the duty of a person who has attained this knowledge? Having received such knowledge, we then perform our prescribed duties to achieve the goal of life. This is known as abhidheya, the process we must follow to achieve the goal. The result we attain by performing our duties is called prayojana, the ultimate goal of life. (Commentary on Caitanya-caritamrta Adi 7.146)

2. What is real prayojana?

Happiness is the goal of life, but material sense gratification, the desire for mundane happiness, is not eternal happiness. Real happiness is spiritual. Such happiness is the ultimate goal of life. There is no happiness in liberation; liberation is only the cessation of distress. By understanding that prayojana is eternal happiness, we nourish our sambandha-jnana and strengthen and purify our execution of abhidheya. (Sri Bhagavatarka-marici-mala 17/2)

3. What is the most auspicious prayojana ?

Learned scholars have concluded that love of God is the living entities' ultimate goal of life. For love, human beings are even willing to give up their lives. Love is nectar. When this love is applied to Krsna, it becomes extremely relishable; when it is applied to objects other than Krsna, it becomes abominable. Therefore love of God has been defined as the ultimate goal of all pious activities, such as worship, austerity, sacrifice, charity, yoga, cultivation of impersonal knowledge, and samadhi. Love of God is the living entities' most auspicious goal of life. It is attained by following the prescribed process given in scripture. (Sri

Bhagavatarka-marlci-mala 17/22)

4. What is the difference between the desire to satisfy Krsna's senses and the desire to satisfy our own senses?

All desires arising from the mentality, "I am a servant of Krsna," are desires to satisfy Krsna's senses. Desires arising from the mentality, "I am the enjoyer," are desires to satisfy one's own senses. (Commentary on Caitanya-caritamrta Adi 4.165-68)

5. What is the spirit soul's natural propensity?

The mood of separation from Krsna is the spirit soul's natural propensity. (Commentary on Caitanya-caritamrta Adi 4.197)

6. What is the perfect stage of worship for those following Sri Caitanya Mahaprabhu?

The perfect stage of worship for the followers of Sri Caitanya's lotus feet is to internally see oneself in a sakhl's grove dependent upon the maidservant there who assists Srlmatl Radhika in Her constant service to Krsna, while constantly taking shelter of chanting the Lord's holy name. (Sajjana-tosani 9/11)

1. Is bondage to fruitive activities destroyed by observing vows and fasts with a desire to achieve heavenly pleasure?

O my mind! I have wasted my time in the pit of fruitive activities. The knots of karma entangle me because I desired to enjoy heavenly pleasures. The network of karma is just like a spider's web. I voluntarily accepted bodily suffering by fasting and observing vows, but this was as useless as pouring ghee on ashes. Due to my faults, I am now entangled in the cycle of birth and death. Hence I cannot be delivered. (Kalyana-kalpataru, Song 3)

2.Are lust and love the same?

O brothers! There is no difference between lust and love as far as the symptoms are concerned. Still, lust cannot be called love. How will you benefit if you engage in lust and call it love?
(Kalyana-kalpataru Song 18)

3. Why is liberation, or merging into the Brahman effulgence, suicidal?

We cannot achieve happiness through renunciation or cultivating knowledge. Renunciation and knowledge vanquish our material bondage and deliver liberation, but liberation does not bring happiness. Rather, it brings ruination. Liberation is therefore extremely abominable. Just consider this: on the one hand, liberation means we lose material enjoyment, yet do not achieve the highest benefit. (Navadvipa-mahatmya 7)

4. Why is merging into Brahman useless?

The impersonalist desires to merge the soul into the impersonal Brahman, but searching for liberation by merging into Brahman is a mistake. It is the stealing of the self, because there is no happiness in that state. Neither the living entity nor the Lord gains anything from such merging. (Sri Krsna-samhita 8.23)

5. Why isn't the liberation that comes from merging into Brahman praiseworthy?

How can the liberation of merging into the existence of Brahman be praiseworthy when even demons like Kamsa, who have been condemned by sastra as killers of cows and brahmanas, attained this state? (Brhad-bhagavatamrta, purport)

6. Why is merging into the Supreme Lord's body more abominable than merging into the Brahman effulgence?

There are two kinds of merging, merging into the Brahman and merging into the Supreme Lord's body. According to the opinion of Mayavadi Vedantists, the living entity's ultimate goal is to merge into Brahman. According to Patanjali, in the liberated stage the living entity merges into the Supreme Lord's body. Of these two types of liberation, merging into the Supreme Lord's body is more abominable. When merging with the Brahman, we attain nonvariegatedness because we have cultivated impersonal knowledge, but when merging into the Lord's body after meditating on that personal body, we are more condemnable. This type of liberation only proves what a degraded mentality we possess. The Patanjali system describes the Lord's form as klesa-karma-vipakasayair aparamrsta purusa-visesa Isvara: "The Supreme Personality of Godhead is a person who does not partake of a miserable material life." The followers of the Patanjali system therefore accept the eternality of the Supreme Lord. They also say, sa purvesam api guru kalanavacc heddt: "Such a person is always supreme and is not influenced by the element of time." Yet according to them, purusartha-

sunyanarh pratiprasava kaivalyam svarupa-pratistha va citi-saktir iti. That is, they believe that in the perfectional stage, the purusa conception is vanquished. This yoga system is therefore abominable because its final conception is impersonal. The purport is that instead of attaining a substantial result due to substantial worship, such people attain an abominable result.
(Commentary on Caitanya-caritamrta Madhya 6.269)

7. Why is happiness derived from devotional service unliinitedly greater than happiness derived from merging into the Lord's existence?

Happiness derived from merging into the Lord's existence is always insignificant and abominable, but the happiness derived from devotional service is wonderful and full of variety, because Sri Hari's ecstatic pastimes are full of sweetness. These two kinds of happiness are always opposed to one another. Those who have not relished the happiness of devotional service find the topic about which happiness is superior worth debating, since they are able to discuss the topic.
(Brhad-bhagavatamrta, purport)

103 Sthayi bhava or Rati

1. What is sthayi-bhava?

Sthayi-bhava brings all other bhavas under its control and governs them. When a person's attachment for Krsna becomes stronger and is mixed with undeviated affection, it transforms into sthayi-bhava. When sthayi-bhava is mixed with the necessary ingredients, it is called rasa. Although this attachment has crossed its determined limit and has reached the platform of prema, still it should be called attachment. Prema is unlimited and is not always identified only as attachment. Sometimes prema becomes manifest when it conquers the highest ingredients of rasa. Attachment, rati, should therefore be accepted as sthayi-bhava. (Caitanya-

siksamrta 7/1)

2. What is rati? How many types of rati are there?

Rati is the preliminary stage of prema, and prema is the mature stage of rati. Prema is just like the sun whereas rati (bhava) is the sun's ray. When our rati is awakened, we slowly exhibit the symptoms of ecstatic transformation. Although rati appears within the mind of the conditioned soul, it is fully spiritual. Despite being self-manifest, it appears like an object and function of the mind. There are two types of rati. One arises by the mercy of Krsna or His devotees and the other from sadhana. Rati that arises only from sadhana is found most often in this world. Rati arising from mercy is rarely found. The rati that arises from sadhana is further divided into two: vaidhi-sadhana-rati and raganuga-sadhana-rati. (Sri Manah-siksa, Chapter 11)

3. What are temporary and eternal rati?

Rati (affection) for the material body is burned at the crematorium along with the body. It does not remain with us permanently. Rati experienced in dealings between men and women in this world is insignificant, because the body's pleasure is finished with the body. The living entities are spirit souls; they have eternal bodies. In the eternal body every living entity is stri, enjoyed, and Sri Krsnacandra is the only purusa, enjoyer. The material body's demands should be reduced and those of the eternal body increased. As a woman's rati rushes powerfully toward a man, the transcendental rati of the eternal stri's body rushes toward Sri Krsna. The heart's lust for sense objects is called temporary rati, and the spiritual body's natural lust for Krsna is our eternal rati. (Prema-pradipa 7)

4. Where does the bhava appearing in the hearts of those who have no concept of rasa come from?

People have no concept of rasa. Lacking knowledge, they discuss rasa, considering it meditation, trance, worship, glorification, or prayer. Whenever a worshiper absorbs himself in the activities of worship or prayer, a flash of bhava appears in his heart like lightning and moves his mind. It also awakens symptoms such as horripilation. He feels at that time that if such bhava can remain within him eternally, he will no longer have to suffer. O brother! What is that bhava? Is it of the nature of matter or thought? Is it the opposite of matter? You will never find such bhava, even if you search the entire world. Even the most subtle material objects—electricity and magnetism—do not possess it. You will not find this bhava even after scrutinizing all material thoughts, what to speak of those thoughts that are considered the opposite of matter. Where did such bhava come from? Consider deeply and you will find that this bhava appeared from the living entity's perfect existence. (Caitanya-Siksdmrta, Part 2, 7/2)

5. Is rati a conditional function of the mind?

Rati is a natural propensity. It has no cause. It becomes agitated as soon as it sees its object. Rati is the seed ofprema— and as such, should be sprouted by the watering process of hearing and chanting. (Prema-pradipa 7)

6. What is the symptom of a person who has attained rati?

In its preliminary stage, unblossomedprema is full of bliss. At that time it is called rati. This rati is first realized in Santa-rasa. When we develop rati, everything other than Krsna appears insignificant. (Sri Manah-siksa, Chapter 11)

7. How does sthayi-bhava or rati gradually transform into rasa?

The more our anarthas are destroyed, the more we surpass higher levels like nistha, ruci, and dsakti and gradually approach bhava. When bhava or rati becomes permanent and mixes with various ingredients, it becomes rasa. (Sajjana Tosani 10/10)

8. How do those practicing devotional service see themselves after attaining bhava?

On the platform of bhava, a person does not identify himself with his material body. Rather, he predominantly identifies himself with his spiritual body. (Harinama-cintamani)

9. Does rati bring fearlessness?

Possessing mystic opulence and material enjoyment both cause fear, but developing our rati in the abode of Vrndavana brings no fear. (Kalyana-kalpataru Song 1)

10. How can someone develop pure rati in this life without practicing sadhana ?

Someone may not have practiced sadhana, yet he may develop pure rati. In such a case, we can understand that for some reason the progress of his previous devotional service was checked. When the obstacle was removed, his devotional service bore fruit. (Sri Mana-siksd, Chapter 11)

11. If we see a discrepancy in the behavior of a person who has developed rati, should we disregard him?

Even if we find a discrepancy in the behavior of a person who has developed rati, we should know that that person is still glorious. No one should be envious of him. Actually a person who has developed rati is faultless. Some small act may appear contradictory to the regulative principles, but such a glorious person should not be blamed for that. These things appear faulty only in the eyes of neophytes attached to regulative principles. (Sri Mana-siksd, Chapter 11)

12. Is it possible for those desiring liberation or material enjoyment to develop rati?

It is rare to attain rati. The symptoms of rati that are found in those desiring liberation or material enjoyment are simply rati's reflections. There are two types of such reflections, perverted and shadow. When seeing either of these reflections, the ignorant think them genuine rati. (Sri Mana-siksd, Text 11)

13. Mayavadis or those who synthesize matter and spirit exhibit the external transformations of love. Are these exhibitions real transformations of love born of transcendental realization?

If an indifferent bdbdji develops bhava, his life is glorious, but if he artificially displays the symptoms of bhava for some purpose, we can understand that his symptoms are not real but reflective. Sri Rupa Gosvami, who was an acarya of pure love of God, said, "Rati has two types of reflections, perverted and shadow. All the symptoms of rati are found in its reflections, and foolish people become wonderstruck when they see them. Only those who actually relish rati can recognize true rati from its reflection."
(Sajjana Tosani 2/6)

14. What result do we achieve when we reach bhava by practicing sadhana-bhakti?

When a devotional practitioner attains bhava, his eyes are anointed with love of God by Krsna's mercy. Then he is able to see the Lord face to face. (Brahma-samhita 5/38)

15. How does santa-rati manifest?

The living entity's pure rati becomes perverted because of his extremely long association with matter. When the living entity is free of anarthas, he is reinstated in his original position. On that platform a devotee becomes peaceful. This is called the platform of santa-rati. (Caitanya-siksamrta 7/1)

16. Who is the object and who is the subject of santa-rati?

One is called santa, peaceful, when he is confident that the worshipable object is not indistinguishable but personal. The rati developed by such a peaceful worshiper is called sdnta-rati. The peaceful living entities are the subject of santa-rati, and the personal God is the object of that rati. Living entities on the platform of santa-rati are devoid of the mundane mentality. Their mode of worship gives them spiritual happiness. They give up material enjoyment because they are situated in that happiness. Thus Krsna appears to them as Paramatma, or as the partial personal manifestation of Brahman, and becomes the object of their worship. (Caitanya-siksamrta 7/3)

17. When does dasya-rati manifest?

When unalloyed affection is mixed with rati, it is called dasya-rati. In dasya-rati, a living entity establishes his relationship with the Supreme Lord by considering the Lord the master and himself the eternal servant. Ddsya-rati is of two types: dasya-rati based on awe and reverence and dasya-rati based on affection. In the first form, the living entity thinks himself favored, and in the latter form, he thinks himself cared for. The Lord's servants take shelter of dasya-rati based on awe and reverence, while the Lord's sons take shelter of dasya-rati based on affection.
{Caitanya-siksamrta 111)

18. What is the nature of dasya-rati?

When dasya-rati is saturated with affection, it becomes prema, love of God. Therefore, on the platform of dasya, the symptoms of both rati and prema are present as sthayi-bhava. On this platform, affection and attachment are also present to some extent. (Caitanya-siksamrta 7/1)

19. What is love of God in awe and reverence?

Persons who proudly identify themselves as Krsna's servants find that their love for Nanda's son develops with awe and reverence. When mature, this love is called love with awe and reverence. In this rasa, both Krsna and His servants are alambana, the shelter. (Jaiva Dharma, Chapter 29)

20. What is sthayi-bhava in sakhya-rati ?

In sakhya-rasa the sthayi-bhava is pranaya (with love). Rati and prema are

included in that bhava. The awe and reverence, as well as the affection, that is present in dasya becomes mature and transforms into firm faith on the platform of sakhya. (Caitanya-siksamrta 111)

21. How is vdtsalya-rati superior to sakhya-rati?

In vatsalya-rasa, firm faith matures and transforms into compassion. (Caitanya-siksamrta 111)

22. To what extent does the sthayi-bhava of srngdra-rasa mature?

The sthayi-bhava of srngdra-rasa gradually passes through prema, pranaya, and affection, then reaches the platform of attachment or rdga. bhava and mahdbhava are awakened in this rasa. (Caitanya-siksamrta 7/1)

23. Where do the transformations of ecstatic love (horripilation, etc.) come from in those who desire liberation?

The standing of the hairs on end of those who worship the Lord to attain liberation is simply a reflection of rati. A sudden reflection of unexpected joy and astonishment may appear in the hearts of those whose hearts are cold. All transformations born from this reflection are illusory.
(Caitanya-siksamrta 7/1)

1. What is the awakening of rasa ?

Rasa is awakened when a living entity establishes his eternal relationship with the Lord. (Caitanya-siksamrta 7/1)

2. Is the science of rasa mundane?

The science of rasa is fully transcendental. It has no tinge of material relationship, such as the material nature of relationships between men and women. It is entirely spiritual. (Sajjana Tosani 5/3)

3. What is the proper ground to awaken rasa ?

Rasa is cultivated only in the spiritual body of the living entity, never in the material body. (Caitanya-siksamrta 7/1)

4. How many kinds of rasa are there and what are their origins?

Rasa is of three kinds: Vaikuntha rasa, heavenly rasa, and worldly rasa. Worldly rasa is of six types. It is found in sugarcane, dates, and so on. Heavenly rasa is found in emotional feelings. Because of this rasa, some living entities consider themselves enjoyers and others enjoyed. Vaikuntha rasa is found only in pure spirit souls. (Prema-pradipa, Eighth Ray)

5. What is the difference between Vaikuntha rasa, heavenly rasa, and worldly rasa?

When there is an abundance of rasa in the soul, its waves may touch the mind. Those waves cross over the mind and pervade the sadhaka's body. Then there is reciprocation between rasa and the sddhaka. In spiritual rasa, Sri Krsnacandra is the only hero. The one spiritual rasa is transformed and reflected as heavenly mental rasa. Then it is further reflected as worldly rasa. The rules, process, and nature of the three types of rasa are therefore of one kind. Spiritual rasa is the life of the Vaisnavas. The other two are extremely detestable and irrelevant if they do not bring one to the platform of spiritual rasa. People who are influenced by base, low propensities are enchanted by heavenly and worldly rasa. Vaisnavas carefully renounce them and desire only spiritual rasa. (Prema-pradipa, Eighth Ray)

6. What is the difference between bhava and rasa?

bhava is like a painting and rasa is like a canvas that contains many paintings. Unless the bhavas that conjointly give rise to rasa are described, rasa cannot be explained. Rasa is attained when all the bhavas combine. (Prema-pradipa, Eighth Ray)

7. What is the speciality of Madhavendra Puri's line, who was the root of transcendental conjugal rasa?

Uncontaminated devotees who depend strictly on Vedanta philosophy are divided into four sampradayas or transcendental parties. Of the four sampradayas, Madhavendra Purl accepted the Sri Madhvacarya-sampradaya. Thus he took sannyasa according to that parampard. From Madhvacarya down to Laksmlpati, Madhavendra Puri's spiritual master, no one realized devotional service in conjugal love. Madhavendra Purl first introduced the Madhvacarya-

sampradaya to the concept of conjugal love, and Sri Caitanya Mahaprabhu further revealed this conclusion. He toured South India and met the Tattvavadis, who supposedly belonged to the Madhvacarya-sampradaya.

When Sri Krsna left Vrndavana and accepted the kingdom of Mathura, SrimatI RadharanI, out of Her ecstasy of separation, expressed how Krsna can be loved in that mood. Worship in separation is considered the topmost level of devotional service by the Gaudlya-Madhva-sampradaya. According to this concept, the devotee thinks himself poor and neglected by the Lord. Thus he addresses the Lord, as Madhavendra Purl did, as dina-daydrdra ndtha, the supremely merciful Personality of Godhead. Such ecstatic feeling is the highest form of devotional service. Because Krsna had gone to Mathura, SrimatI RadharanI was very much affected and expressed Herself thus: "My dear Lord, because of separation from You, My mind has become overly agitated. Now tell Me, what can I do? I am poor and You are merciful, so kindly have compassion upon Me and let Me know when I shall see You." Sri Caitanya Mahaprabhu was always expressing the ecstatic emotions SrimatI RadharanI exhibited when She saw Uddhava in Vrndavana. Similar feelings, experienced by Madhavendra Purl, are expressed in this verse:

ayi dina-dayardra natha he mathura-natha kadavalokyase
hrdayam tvad-aloka-kataram dayita bhramyati kim karomy aham

"O My Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"
Therefore Vaisnavas in the Gaudiya-Madhva-sampradaya say that the ecstatic feelings experienced by Sri Caitanya Mahaprabhu during His appearance came in line from Sri Madhavendra Purl through Isvara Purl. All the devotees in the GaudIya-Madhva-sampra<iflVfl accept these principles of devotional service. (Commentary on Caitanya-caritamrta Madhya 4:197)

8. Are dry renunciants and sense enjoyers eligible for transcendental madhurya-rasa?

Madhurya-rasa is unsuitable for persons who follow the path of dry renunciation.

Persons who are attached to material enjoyment are also disqualified from entering into the mystery of madhurya-rasa. (Caitanya-siksamrta 1/1)

9. Who are the real authorities on transcendental rasa?

Only those who are detached from material sense gratification and have attained love of God are qualified to relish rasa. The endeavor to relish rasa by persons who have not yet developed pure rati or attained detachment from matter is completely useless. If they try to do so, they will engage in sinful activities by accepting rasa as sadhana.
{Caitanya-siksamrta 111)

10. Can rasa be taught by just anyone?

Rasa is not a limb of sadhana. If anyone says, "Come, I will teach you rasa," he is certainly a cheater and a fool. (Caitanya-siksamrta 7/1)

11. Is the science of rasa a subject for jnana or knowledge?

Rasa is not a subject for jnana or knowledge but a subject to be relished. Relishing rasa, the ultimate goal of life, does not take place until we are finished with the two basic functions of knowledge, inquiry and collection. (Caitanya-siksamrta 7/1)

12. Can we understand the science of rasa through reason and argument?

We cannot realize the science of rasa through argument. What to speak of spiritual rasa, we cannot even understand mundane rasa through reason and argument.
(Caitanya-siksamrta 7/1)

13. Can a living entity become the hero or object of rasa?

The devotees' duty is to serve Krsna in madhurya-rasa, following in the gopis' footsteps. One who imitates Krsna and tries to become the hero of rasa will certainly go to hell. Hypocrites, cheaters, and duplicitous persons commit such an offense. (Caitanya-siksamrta 7/1)

14. What is the progressive limit of spiritual rasa and the limit of its reflection?

Rasa is eternal, unbroken, inconceivable, and full of ecstasy. From the platform of pure rati, rasa progressively advances to the platform of mahabhava. When pure rati is diverted, it perverts to mundane illusion. (Caitanya-siksamrta 7/1)

15. What is an example of rasa?

What is aversion to rasa?

Worship is an example of rasa. Material activities or nonmaterial, impersonal thoughts are never considered worship. They are always dry and averse to rasa. (Caitanya-siksamrta 7/2)

16. Where is rasa found?

If we regard the Absolute Truth as impersonal, there is no question of experiencing rasa. Then Vedic statements such as raso vai sah, "The Supreme Lord is the reservoir of all pleasure," become meaningless. The impersonal concept is unpalatable because in it there is a total absence of happiness. The more the personal concept manifests, the more rasa increases.
{Caitanya-siksamrta 111 and Jaiva Dharma, Chapter 31)

17. What is transcendental parakiya-rasa ?

The wonderful rasa that arises when the hero and heroine meet out of spontaneous attachment, although they are yet unknown to one another, is called paraklya-rasa. The more we are inclined toward self-satisfaction, the more rasa dries up. The more we are inclined toward the Lord's pastimes, the more rasa increases. Where Krsna is the only hero, there is no question of paraklya-rasa being improper. {Caitanya-siksamrta 1/1)

18. Why is transcendental parakiya-rasa most relishable?

The damsels of Gokula, even though they are eternal energies of Krsna, relish pastimes in Goloka. The parakiya-rasa they relish is topmost. To bring that topmost rasa into this world, Lord Krsna brought His Goloka consorts to Gokula. Where is the fault in His action? He is not a mundane hero; He acts for the living entities' benefit. Otherwise, how could the living entities become qualified to achieve the topmost rasa of relishing the supreme madhurya-rasa?*
{Caitanya-siksamrta 111)

19. Why is Vraja's parakiya-rasa transcendental and not improper?

Worldly marriage does not exist in the Vraja pastimes. When the Lord of Goloka brings His supreme parakiya-rasa into Gokula in this material world, the damsels of Gokula Lord cannot see Goloka. They attain service to the majestic form of the Lord in Vaikuntha, after getting liberation. Amongst those who worship Krsna in the rasa of Vraja, only those to whom Krsna bestows mercy are able to see Goloka. By the mercy of Krsna the vastu siddha bhakta is brought to Goloka. Those who are svarupa siddhas remain in this world with the identity of a gopi. Those who are covered by the mode of ignorance, see only the material world, even when performing their worship. Those covered by the mode of passion can see a little better. Those devotees in sattva mode realize a reflection of Goloka when they see the earthy Gokula. The devotees beyond the modes of nature very quickly obtain a body of a. gopl in Goloka, the spiritual world, by the mercy of Krsna. Goloka becomes realized to the extent of the removal of Maya. Yasoda's giving birth, Krsna's birth in the prison, the marriage of eternal gopis with Abhimanyu and others which gives rise to the mood of parakiya appear to be very material in the earthly Vraja. But these events all occur by the influence of Yogamaya with specific spiritual intentions behind them. They are not false, but are the perfect replica of Goloka. But they appear material in Vraja due to the material vision of the seer. In Goloka those same events are eternally present in the form of beliefs, which nourish the rasas. Those who are aspirants for service of the eightfold pastimes by taking the form of gopis must take support of earthly Vraja. According to the amount of mercy from Krsna, they obtain purity in their service.

"Will Vraja pastimes continue during the final devastation? At that time all the pastimes remain in Goloka. Through practice during eight times of the day, a person realizes the eternal nature of the daily pastimes of Krsna. During the duration of universes, the Vraja pastimes rotate from one universe to another. At the time of final devastation, the pastimes remain in Goloka. Though Krsna may disappear from the earth, Vraja and Mathura do not disappear, but remain for the benefit of the devotees performing sadhana."   cannot be accused of the improper conduct of mundane paramour love. (Caitanya-siksamrta 111)

20. Why is transcendental parakiya-rasa pure?

According to the opinions of Sri Rupa and Sri Sanatana, the pastimes that took place in Gokula in this world are fully present in Goloka. Therefore, the parakiya-rasa in Goloka must be present in an inconceivably pure state. The pastimes arranged by yogamaya are pure. The mood of parakiya is created by yogamaya and it is certainly pure.
(Brahma-samhita 5.37)

21. Which rasa is extremely rare?

The rasa in sakhya-rati is not fully blossomed. Therefore, from time immemorial, the gopis have shown a natural inclination for parakiya-rasa. Lord Krsna accepts the mood of a paramour in accordance with the gopis' feelings and performs the rdsa-llla with the support of His dearmost flute. (Brahma-samhita 5.37)

22. Is it possible while meditating on the Lord's transcendental pastimes to see Goloka in Gokula?

The pastimes beginning from the killing of Putana to the killing of Kamsa are in the category of the Lord's demon-killing pastimes. These pastimes are manifest in Gokula and are present only as feelings in the transcendental abode of Goloka. They do not exist there. While relishing the Lord's pastimes, a pure rasika devotee in Gokula can see the Goloka pastimes.
(Caitanya-siksamrta 7/7)

23. Is it possible to enter the great rasa ocean while following rules and regulations?

If we merely follow rules and regulations while cultivating Krsna consciousness, we cannot enter the great ocean of rasa. (Caitanya-siksamrta 7/1)

24. What is the difference in rasika feelings between the inhabitants of Goloka and the inhabitants of Gokula?

Vaikuntha-rasa is based on the principle of majesty. Therefore, in Vaikuntha, there is no rasa of parental affection toward the source of all avataras. In Goloka, however, the seat of all superexcellent deliciousness, there is only the original sentimental assumption of parental rasa. There, Nanda and Yasoda are visibly present, but there is no real birth. Thus the assumed sentiment of Nanda and Yasoda's parental affection has no foundation in the actual sense of giving birth to Krsna. Still, they maintain a parental ego toward Krsna (jayati jana-nivdso devaki-janma-vada, etc.). For the perfection of rasa, that sentiment is eternal.

Similarly in the rasa of amorous love, if the corresponding sentiments of concubinage and paramourship are merely eternal assumptions, there is no blame in them; they do not go against the scripture. When those transcendental entities of Goloka become manifest in Gokula Vrndavana, then those two sentiments become somewhat more palpable to the mundane view in the phenomenal world and there comes to be this much difference: In the parental rasa, Nanda and Yasoda's sentiments appear much more "earthy" because they appear to give birth to Krsna, and in the amorous rasa, the corresponding sentiments of concubinage in the gopis appear more "earthy" because they appear to be married to Abhimanyu, Govardhana, and other cowherd men. In reality, there is no such thing as the gopis being married to husbands or associating with husbands either in Goloka or Gokula. (Brahma-samhita 5.37)

25. How adulterous is rasa among followers of unauthorized sects?

Unauthorized sampradayas take shelter of mundane rasa on the pretext of manifesting spiritual rasa. They are completely misguided.
{Caitanya-siksamrta 111)

26. How do we determine which living entities belong to which rasa?

A living entity's rasa is determined according to his confidential taste. When a practitioner's faith awakens and he gradually attains taste, then he begins to love his own rasa. After determining his taste, his spiritual master teaches him his particular process of bhajana.
{Caitanya-siksamrta 6/5)

27. Who is the object and who are the followers of Santa- rasa?

Santa-rasa is first among all rasas. Santa-rati is the sthayi-bhava of this rasa. The happiness found in merging into the impersonal Brahman and the yogi's self-satisfaction are extremely insignificant in relation to this type of happiness. Spiritual happiness is so much more confidential. Realization of the Lord's personal form is the cause of this happiness. The object of Santa-rasa is the four-handed Narayana. This form of the Lord possesses transcendental qualities like opulence and greatness. Persons who are peaceful and are situated in neutrality are the shelter of santa-rati. The atmdrdmas, the self-satisfied, and the ascetics who have firm faith in the Absolute Truth, follow Santa-rasa. The four great personalities, Sanaka, Sanandana, Sanat-kumara, and Sanatana. are the principal atmdrdmas. They wander about as celibates. In the beginning they were attached to the impersonal Brahman, but becoming attracted by the Lord's sweet, transcendental form, they began to worship that spiritual form.

Although the ascetics have been able to renounce material enjoyment by practicing yukta-vairdgya, they have not yet vanquished their desire for liberation. Such people enter Santa-rasa.

(Jaiva Dharma, Chapter 29)

28. What are the characteristics of a sdnta-bhakta?

What are the vibhava and anubhava of santa-rati?

The devotees in the Santa mood have not developed intense affection for Krsna. Affection is a natural mood based on our constitutional position.Therefore the rati of a sdnta-bhakta is always pure. Lord Hari is eternal, blissful, unchangeable, compassionate, and full of knowledge, full of all opulence, the Supersoul, the Supreme Brahman, the giver of liberation, and the crest jewel among the atmdrdmas. He is the object of santa-rati. The living entities under this rati's shelter are either atmdrdmas or ascetics.

This rasa's sthayi-bhava is to meet a personality named Mukunda, who is self-illuminated, fully spiritual, completely devoid of material qualities, and beyond the reach of sense perception. The activities that stimulate Santa-rasa are hearing the principal Upanisads, associating with renunciants, introspection, contemplating truth, cultivating spiritual knowledge, seeing the Lord's universal form, associating with the learned, and discussing the Brahma-sutras and Upanisads with like-minded persons. The anubhavas of Santa-rasa are remaining silent, staring at the tip of the nose, behaving like a mendicant, looking only to a distance of five feet while walking, displaying the mudrd of knowledge by touching the tip of the thumb with the tip of the index finger, not being envious of those who are envious of the Supreme Lord, not exhibiting sufficient respect to the devotees; longing for perfection in the form of relief from material existence, glorifying liberation while living free of attachment within the gross and subtle bodies, and remaining impartial, devoid of false ego, and without a sense of proprietorship. The devotees in santa-rasa exhibit all the transformations of ecstatic love exceptpralaya, but because they do not identify with their bodies, such ecstatic transformations are exhibited only in the form of smoke (dhumayita). Sometimes they are illuminated (jvalita), but never brightly illuminated (dlpta). Sometimes vyabhicari- and sancdri-bhavas such as desire, emotion, patience, happiness, argumentativeness, remembrance, enthusiasm, and indifference are found in santa-rasa. Being decorated with such characteristics, santa-rasa is considered one of the rasas.
(Caitanya-siksamrta 7/3)

29. When do the mellows of loving devotional service manifest?

Santa-rasa is not found in the description of the Vraja pastimes because it is not aimed at a particular form of the Lord. Rather, it is devoid of affection. By immense good fortune, a living entity develops affection for the Lord's transcendental form. As soon as this affection is born, pure rati is nourished and becomes prema. Then the mellows of loving devotional service manifest. {Caitanya-siksamrta 7/1)

30. What is santa-rasa according to Vaisnava literature?

"You must love God with all thy heart. Your heart now runs to things other than God, but you must make your feelings run to loving God as you would train a horse to run in a particular way." This is one of the four principles of worship, or what is called santa-rasa, in Vaisnava literature. (To Love God, Journal of Tajpur, August 25, 1871)

31. What is the difference between the mellows of loving devotional service and dasya-rasa ?

Many people call the mellows of loving devotional service dasya-rasa, but the mellows of loving devotional service are twofold: loving devotional service with awe and reverence, and loving devotional service with affection. The mellows of loving devotional service with awe and reverence are known as dasya-rasa. Loving devotional service with affection is called priti-bhakti-rasa, not dasya-rasa. (Caitanya-siksamrta 7/4)

32. What is dasya-rasa?

You must love God with all your mind. When you perceive, conceive, remember, imagine, and reason, you must not allow yourself to be a dry thinker; you must love. Love alone can soften the intellect's dryness. You must develop the intellect on all good and holy things by means of harmony, love of truth, and spiritual beauty. This is the second phase of Vaisnava development and is called dasya-rasa. (To Love God, Journal of Tajpur, August 25, 1871)

33. How far does dasya-rasa advance?

Dasya-rasa advances up to rdga, surpassing prema and sneha. (Caitanya-siksamrta 7/4)

34.What is visrambha?

Firm faith, devoid of pain, is called visrambha. It has been explained as faith without awe and reverence.* (Caitanya-siksamrta 7/5)

35. What is pranaya?

Despite possessing the quality of awe and reverence, when rati remains aloof from the touch of awe and reverence, it is called pranaya.
(Caitanya-siksamrta 7/5)

36. What are the progressive stages of pranaya?

Pranaya gradually surpasses the stages of prema and sneha and reaches rdga in sakhya-rasa. (Caitanya-siksamrta 7/5)

37.Is there separation between Sri Krsna and the residents of Vraja?

According to the Lord's manifest pastimes, separation is described in relation to sakhya-rasa, but actually there is never any separation between Sri Krsna and the residents of Vraja.
(Caitanya-siksamrta 7/5)

38. What are the characteristics of vatsalya-rasa?

When there is a lack of confidence in Krsna, priti-rasa is not nourished. In such an instance, sakhya-rasa disappears. But there is no harm if this lack of confidence occurs in vatsalya-rasa. It is a special quality of vatsalya-rasa.
(Caitanya-siksamrta 7/6)

39. What are the characteristics of Baladeva, Yudhisthira, and Ahuka's respective rasas' ?

Baladeva's sakhya mood is mixed with vatsalya. Yudhisthira's vatsalya mood is mixed with dasya and sakhya. Ahuka's dasya mood is mixed with vatsalya. The elderly cowherd men's vatsalya mood is mixed with sakhya. Nakula, Sahadeva, and Narada's sakhya mood is mixed with dasya. Siva, Garuda, and Uddhava's dasya mood is mixed with sakhya. A similar mixture of moods is found in

Krsna's grandsons, such as Aniruddha and others. Other devotees also possess mixed moods. (Caitanya-siksamrta7/6)

40. What is the sakhya-rasa of the Vaisnavas?

You must love God with all thy soul. You must perceive yourself in spiritual communication with the Deity and receive holy revelations in your most sublime hours of worship. This is called the sakhya-rasa of the Vaisnavas: the soul approaching the Deity in holy and fearless service. (To Love God, Journal of Tajpur, August 25, 1871)

41. Why is madhurya-rasa topmost and worship of the Lord under Sri Rupa's guidance most relishable?

Among the five principal rasas, madhurya-rasa is topmost. I glorify this rasa with all my heart. All the characteristics of the other rasas are present in madhurya-rasa. All the secondary rasas, which are categorized into vyabhicdri-bhavas, nourish madhurya-rasa. Anyone who worships the Lord under Sri Rupa's guidance attains madhurya-rasa. (Gitamala)

42. How are the secondary rasas relishable in the mellows of devotional service to Krsna?

There are seven secondary rasas in Krsna's devotional service. They are relishable because they nourish Sri Krsna's pastimes. The seven secondary rasas, which include laughter, are within the vyabhicdri- and sahcdri-bhavas. Appearing at appropriate times as the waves of the transcendental mellows, they nourish and increase the beauty of the prema ocean. Being unable to realize the transcendental position of the science of rasa, one may have the following doubt:

laughter, astonishment, and enthusiasm are accepted as part of auspicious rasa, but how can fear, anger, hatred, and lamentation be part of rasa, which is fearless, calm, and free from grief? I am afraid that by accepting them, we are making rasa mundane, a product of matter. The answer is this: ecstatic rasa is variegated, yet it is full of bliss and not at all distasteful.
(Caitanya-siksamrta 7/1)

43. What are the root, cause, function, and support of rasa?

Sthayi-bhava is the root of rasa, vibhava is its cause, and both anubhava and sattvika-bhava are its function. Sahcdri-and vyabhicdri-bhavas support rasa. Vibhava, anubhava, and sattvika- and vyabhicdri-bhavas make sthayi-bhava most relishable. (Caitanya -siksamrrta 7/1)

44. What is rasdbhdsa and what are its characteristics?

When rasa is incomplete and devoid of a limb, it is called rasdbhdsa. Rasdbhdsa is divided into three categories according to uttama, madhyama, and kanistha: uparasa, anurasa, and aparasa. (Jaiva Dharma, Chapter 30)

45. What is the symptom of rasabhasa?

Rasdbhdsa makes rasa unpalatable; just as a salt and sour preparation mixed with a sweet drink is unpalatable. A contradiction of rasa is called rasdbhdsa. (Jaiva Dharma, Chapter 30)

46. What causes uparasa?

Uparasa can occur to any of the twelve rasas with the help of sthayi-bhava, vibhava, and anubhava. Uparasa is caused by aversion to sthayi-bhava, vibhava, and anubhava.
(Jaiva Dharma, Chapter 30)

47. What is anurasa and what are some examples of it?

Rasa without a direct relationship with Krsna is called anurasa. The cowherd boys laughing upon seeing the dance of the kakkhati birds and Narada's wonder upon seeing the parrots discussing Vedanta in the trees of Bhandlravana are examples of anurasa. In anurasa, Krsna is seen in the distance, not directly.
(Jaiva Dharma, Chapter 30)

48. What is aparasa and what is an example of it?

If Krsna or His opponents become the object of laughter, then this laughter is called aparasa. An example of aparasa is Jarasandha laughing repeatedly upon seeing Krsna running away.
(Jaiva Dharma, Chapter 30)

49. Who are the friends and enemies of the rasas beginning with santa?

The friends of Santa-rasa are dasya, bibhatsa. dharmavira, and adbhuta-rasa. Adbhuta-rasa is also a friend of dasya, sakhya, vatsalya, and madhurya-rasa. The

enemies of Santa-rasa are madhurya, yuddhavira, raudra, and bhayanaka-rasa.
The friends of dasya-rasa are bibhatsa, Santa, dharmavira, and ddnavira-rasa.
The enemies of dasya-rasa are madhurya, yuddhavira, and raudra-rasa.
The friends of sakhya-rasa are madhurya, hdsya, and yuddhavira-rasa. The enemies of sakhya-rasa are vatsalya, bibhatsa, raudra, and bhayanaka-rasa.
The friends of vatsalya-rasa are hdsya, karuna, and bhayabhedaka-rasa. The enemies of vatsalya-rasa are madhurya, yuddhavira, dasya, and raudra-rasa.
The friends of madhurya-rasa are hdsya and sakhya-rasa. The enemies of madhurya-rasa are vatsalya, bibhatsa, Santa-, raudra, and bhayanaka-rasa.
The friends of hdsya-rasa are bibhatsa, madhurya, and vdtsaya-rasa. The enemies of hdsya-rasa are karuna and bhayanaka-rasa.
The friends of adbhuta-rasa are vira, Santa, dasya, sakhya, vatsalya, and madhurya. The enemies of adbhuta-rasa are hdsya, sakhya, dasya, raudra, and bibhatsa-rasa.
The friend of vira-rasa is adbhuta-rasa. The enemy of vira-rasa is bhayanaka-rasa. According to some opinions, Santa-rasa is also an enemy of vira-rasa.

The friends of karuna-rasa are raudra and vatsalya-rasa. The enemies of karuna-rasa are vfra, hasya, madhurya, and adWmta-rasa.
The friends of raudra-rasa are karuna and vlra-rasa. The enemies of raudra-rasa are hasya, srngara, and bhayanaka-rasa.
The friends of bhayanaka-rasa are bibhatsa and karuna-rasa. The enemies of bhayanaka-rasa are vira, srngara, hasya, and raudra-rasa.
The friends of blbhatsa-rasa are ranto, hasya, and dasya-rasa. The enemies of blbhatsa-rasa are srngara and sakhya-rasa.
All other rams are neutral. (Jaiva Dharma, Chapter 30)

50. Please explain the mystery of the gopis becoming the wives of other men?

The Vraja gopw never have sexual relationships with their so-called husbands. Their husbands are only illusory incarnations of the conjugal mood. The marriages are also illusory. The gopis do not have husbands, but their mood of being the wives of others is eternally present. If this mood were not present, how would they be able to manifest the wonderful play of being afraid or prohibited by their husbands, of obstacles and aversion? Unless we develop such a mood,

we cannot become damsels of Vraja, as proven by the example of Laksml. (Jaiva Dharma, Chapter 32)

51. Why don't we consider the rasa of Sri Krsna's transcendental pastimes vulgar?

Moral persons naturally hate mundane rasa. If we hate the thought of transcendental rasa, we are certainly prejudiced. Controlled by such prejudice, unfortunate people hate the transcendental rasa in Krsna's rdsa-lild wherein the Lord associates with spirit souls who possess spiritual bodies. Thus such unfortunate people cheat themselves and gain nothing. (Sri Manah-siksa, Verse 5)

52. How do devotees under the shelter of parakiyd-rasa respect rules and regulations?

When a married woman becomes overwhelmed by the beauty of another man and secretly becomes attached to him, she outwardly respects her husband even more to avoid arousing his suspicion. Similarly, Krsna's lovers take shelter of parakiya-rasa by internally cultivating attachment while externally following the regulative principles. (Sri Krsna-samhita 8/10)

53. What is the history of the development of transcendental rasa in the Eastern and Western countries?

If we were to study the history of the five rasas, clearly we would find that Santa-rasa was visible in India's beginning days. Transcendentalists like Sanaka, Sanatana, Sananda, Sanat-kumara, Narada, and Mahadeva, who were not satisfied by performing sacrifices with material ingredients, became detached from this world and situated in transcendence. They realized Santa-rasa.

Much later, Hanuman, the leader of the monkeys, manifested dasya-rasa. Dasya-rasa gradually expanded to the northwest and appeared in the great personality, Moses. Long after Hanuman's time, Uddhava and Arjuna became qualified authorities of sakhya-rasa. They preached this rasa throughout the world. Gradually this rasa expanded to the Arabian countries and touched the heart of Mohammed, the knower of religious principles. Vdtsalya-rasa manifested throughout India in different forms at different times. Among the different forms, vatsalya mixed with opulence crossed India and appeared in the great personality, Jesus Christ, who was a preacher of Jewish religious principles.

Madhurya-rasa first shone brightly in Vraja. This rasa rarely enters the hearts of conditioned souls because it tends to remain with qualified, pure living entities. Navadvlpa-candra, Sri Saclkumara, preached this secret rasa along with His followers. This rasa has not yet gone beyond India. A short while ago, a scholar from England named Newman realized something about this rasa and wrote a book about it. The people of Europe and America are not satisfied with vatsalya-rasa mixed with opulence, as preached by Jesus Christ. I hope that by the Lord's grace they will soon become attached to the intoxicating nectar of madhurya-rasa. We can see that any rasa that appears in India eventually spreads to the Western countries. Madhurya-rasa will therefore soon be preached throughout the world. Just as the sun first rises in India and gradually spreads its light to the Western countries, similarly the matchless shining of spiritual truth first appears in India and gradually spreads to the Western countries. (Introduction to Sri Krsna-samhita)

54. What is the difference between the dcaryas' preaching of madhurya-rasa before and after Sri Caitanyadeva's advent?

Acaryas such as Visnusvami, Nimbaditya, and Ramanuja preached madhurya-rasa long before Mahaprabhu's advent. Sri Madhavendra Purl, the parama-gurudeva of Mahaprabhu, first established preaching madhurya-rasa's scientific basis and Sri Isvara Purl improved upon his work. Sri Mahaprabhu then displayed the ultimate perfection of this rasa. Although poets like Jayadeva and Vidyapati scientifically relished this rasa, it was not popular during their time.

What to speak of Jayadeva, Srimad-Bhagavatam itself is the complete storehouse of madhurya-rasa. Still, no one before Mahaprabhu opened the gate of that storehouse and allowed the ordinary people to drink of the nectarean love of God.
(Sajjana-tosani 2/9)

55. Are the mellows of ecstatic love subject matter for argument?

The mellows of love of God are just like an ocean of milk. If one pours cow dung and cow urine in the form of arguments into milk, the whole pot becomes tasteless. (Jaiva Dharma, Chapter 34)

56. What is the characteristic of vipralambha-rasa ?

Vipralambha means separation. When dyeing an already colored cloth, the color of the cloth intensifies. Similarly, through separation, the desire for conjugal enjoyment intensifies. Without vipralambha, the conjugal pastimes cannot be nourished. (Jaiva Dharma, Chapter 37)

57. In what rasa does the mood of female arise in the living entity's spiritual body?

The eternally pure body of the living entity is fully spiritual. There is no difference between male or female in that body. The living entity's spiritual body is full of pure, independent desires. According to each soul's mood, the pure body manifests either as a male or a female. In santa-rasa, however, the mood is neither male nor female. In dasya- and sakhya-rasa, the mood is male. In mdtri-vdtsalya, the mood is female, and in pitri-vatsalya, male. In the brightly shining madhurya-rasa, the mood of all pure living entities is female. All these devotees

serve Krsna, the only supreme enjoyer. (Caitanya-siksamrta 6/5)

58. Is mundane rasa eternal and factual?

Mundane rasa, which is preached by mundane literature, is the perverted reflection of supreme, transcendental rasa. It is not eternal. It is a shadow of the original rasa, a mirage in the desert. (Gitamala, Song 6)

59. What causes transcendental mellows to develop or decrease?

Life cannot be sustained without rasa. Material life is full of material rasa. In a devotee's life, spiritual rasa appears momentarily like a flash of electricity. By the mercy of a bona fide spiritual master and on the strength of sadhu-sanga, this mood gradually increases and fully blossoms. Due to a lack of sadhu-sanga and hearing atheistic and impersonal instruction, undeveloped rasa gradually decreases and is finally lost. This is a most unfortunate state. {Caitanya-siksamrta 7/2)

60. What is the preliminary stage of vatsalya-rasa as Jesus Christ preached it?

Jesus said, "You must love man as thy brother." This understanding is the fourth phase of love, which is a feeling that all men are brothers with God as their common father. It is vatsalya-rasa in its first stage of development. (To Love God, Journal of Tajpur, August 25, 1871)

61. What is the difference in rasa between the Nimbarka and Gaudiya sampradayasl Why is the

bhajana the Gaudiya Vaisnavas perform the best?

The Nimbarka line has not accepted the mood of parakiya-rasa. Rather, they perform bhajana in the mood of svakiya-rasa. In the Gaudiya line, parakiya-rasa is topmost. The sweetness of parakiya-rasa is greater than the sweetness of svakiya-rasa. {Sajjana Tosani Vol.7)

62. Why did Sri Jiva Gosvami sometimes give instructions on svakiya-bhajanal Was he himself a follower of that rasa ?

Sri Jiva Gosvami did not perform bhajana in the mood of svakiya-rasa, but he saw that a few devotees in Vraja were inclined to it Therefore he gave instructions according to the different tastes of his various disciples. His commentary, Locana Rocani, states this clearly. (Jaiva Dharma, Chapter 69)

63. How does Bhaktivinoda Thakura describe parakiya- rasa as topmost?

Transcendental pastimes are like mysterious jewels. Parakiya-madhura-rasa is the Kaustubha gem among such jewels.
(Caitanya-siksamrta 111)

64. Do the devotees experience separation in the Lord's unmanifest pastimes due to His going to a distant place?

The Lord's pastimes are of two types, unmanifest and manifest. The separation experienced in vipralambha-rasa pertains only to the Lord's manifest pastimes. Actually, there is no separation between Sri Krsna and the Vraja gopis. Mathurd-

mdhdtmya states that Lord Krsna enjoys His pastimes in Vraja in the company of the cowherd boys and girls. The word kridati, "plays," is in the present tense, so we can understand that Krsna's Vrndavana pastimes are eternal. Even if Krsna goes to a distant place, there is no separation in the Krsna's unmanifest pastimes in Goloka Vrndavana. There, enjoyment is eternal. {Jaiva Dharma, Chapter 38)

105 Love of God

1. How is prema defined?

Drdha mamatasaydtmikd priti prema means, "When ptiti is firm and mixed with affection, it is called prema." (Amndya-sutra 87)

2.How does prema gradually develop?

How are prema-sneha-mdna and pranaya defined?

Rati has the power to surpass everything. Therefore, it is called samarthd. It also has the power to make us forget everything. When rati intensifies and is unaffected by opposing moods, it is known as prema. Gradually manifesting its own sweetness, prema transforms into sneha, mdna, pranaya, rdga, anuraga, and bhava. When prema matures and possesses the power of illumination, it melts the heart and is called sneha. Sneha is of two types, butterlike and honeylike. Sneha with intense affection is like butter. Sneha in the form of possessiveness is like honey.

Rati is also of two types, "I belong to Him," and, "He is mine." The mood of "I belong to Him" is the butterlike sneha of Candravali. The mood of "He is mine" is the honeylike sneha of Sri Radha. When sneha matures and manifests symptoms like inability and arrogance, it is called mana. Mana is of two kinds, udatta and lalita. When mdna becomes more intense and the lover and the beloved are considered one, it is called pranaya. When pranaya matures, both the

extreme happiness and the miseries experienced through the relationship are called rdga, which appears in two types, riilimd and raktimd.

The forty-one types of bhava are sthdyi-madhurya-bhava, thirty-three vyabhicdri-bhavas, and seven secondary bhavas. The rdga that gives ever-newer pleasures to the lover is called anurdga. Fully controlled varieties of prema and the desire to take birth among inanimate beings are symptomatic of anurdga. Anurdga manifests Krsna in the mood of separation. The variegatedness of love of God contains the mood of separation.* (Caitanya-siksamrta 111)

3. What is the definition and function of priti?

Priti is the personification of spiritual pastimes. It always gives unlimited pleasure to Krsna, who is eternally full of knowledge and bliss. Because oi priti's nature, Krsna enjoys the wonderful mellow of ecstatic love. Krsna's holy names are the manifestation of Krsna's all-attractive feature. His form as Syamasundara is the embodiment of complete spiritual bliss and is full of nectarean love. Krsna, the lover of the gopis, is always complete with His unlimited auspicious qualities. He eternally enjoys the mellows of the transcendental pastimes. By meditating on the Lord's holy names, forms, qualities, and pastimes, the living entity associates directly with his beloved Lord, Sri Krsna. (Sri Manah-siksa, Verse 11)

4.What is the ultimate goal of life?

According to the teachings of Sriman Mahaprabhu, love of God is the ultimate goal of life. Love of God is twofold, love of God born from bhava and love of God born from mercy. Love of God born from bhava is divided into two: vaidhi and raganuga. Love of God born from mercy is very rare, whereas love of God born from bhava is common.
(Sri Manah-siksa, Verse 11)

5. What is the difference between unalloyed love of God and love of God in awe and reverence?

Love of God is divided into two classes, unalloyed love of God and love of God in awe and reverence. By cultivating raganuga-bhakti, we awaken unalloyed love of God. Those practicing vaidhi-bhakti attain love of God mixed with opulence. They obtain liberation, such as possessing the same opulence as the Lord.
(Sri Manah-siksa, Verse 11)

6. What are the symptoms and impediments of prema ?

The absence of satisfaction is a symptom of love of God. Love of God is the ultimate fruit of devotional service. Liberation and so forth are devotion's irrelevant fruits. Since self-satisfaction is an impediment to love of God, saintly persons consider it loathsome. (Brhad-bhagavatamrta, purport)

7. What is the prayer of one who loves Krsna?

With my body, mind, and speech, may my love for the reddish lotus feet of Sri Caitanya Mahaprabhu increase day by day. Let me have unflinching love for the pure Vaisnavas. Let me have love for the ocean of the Lord's transcendental qualities. Let me have love for the service of Krsna and the Vaisnavas. Let me have love for chanting Krsna's holy name. Let me love those persons who have taken shelter of the Lord and who are inclined to worship Him. Let me also love myself, who am inclined toward Krsna, so that I may attain devotion to Him.
(Commentary on Bhajanamrtam)

8. What is the most important object of life?

Pure devotees of Krsna are the mahajanas or great personalities. Love for them is desirable. We are the field into which the seed of love is to be sown. Try to capture love of God within your heart. Krsna alone is the only wealth in this world. The Vaisnavas are dear to Him. Love of God is the most important object of life. There is nothing greater than this.
(Commentary on Bhajanamrtam)

9. What branch among the innumerable branches of the Vedas is dear to Gaurasundara?

What is the goal of that branch?

The Vedic literature has thousands of branches. Among them, only one is dear to the Lord. That branch is devotional service to Krsna. Love of God is the fruit of that branch. There is nothing better than love of God in the material world. Love of God is the only desirable object. (Commentary on Bhajanamrtam)

10. What is Mahaprabhu's weapon?

Love of God is the Lord's only weapon. If that weapon is put to use, all obstacles will be destroyed and everyone will be happy; the living entities will no longer suffer the pangs of material existence. (Commentary on Bhajanamrtam)

11. If love of God is the eternally perfect object, why does attachment develop for objects not related to Krsna?

Just as a childless father does not develop affection for a child, an unmarried woman does not realize affection for a husband, a benefited person does not express gratitude to his benefactor due to ignorance, those foolish people who are attached to objects not related to Krsna cannot understand love of God. (Tattva-sutra 4)

12. Which is greater, love or liberation?

How does a devotee who has attained love of God live?

There is nothing greater than love of God for a living entity. Liberation is temporary, and, when compared to love of God, insignificant. Among the many irrelevant fruits of love of God, liberation is only one. If love of God awakens while we are still connected with matter, we will find that we no longer appreciate our connection with matter. Those who have attained love of God are devoid of material association and full in Krsna consciousness. Glowworms hide when the sun rises. Similarly, the rules and regulations hide when love of God awakens. For a loving devotee, this material world appears as Vaikuntha. (Caitanya-siksamrta 6/1)

13. What are the irrelevant and principal fruits of devotional service?

As soon as a living entity becomes free from material contamination by the strength of devotional service, he attains liberation. But liberation is an irrelevant fruit of devotional service, not the principal fruit. Pure love of Krsna is the principal fruit of sadhana-bhakti, and it can be achieved by liberated souls. (Sajjana Tosani 10/11)

14. What is the difference between loving oneself and loving others?

Universal love, or love between people, is simply a transformation of loving oneself. Love between spirit souls is the only ideal love.
(Sajjana Tosani 8/9)

15. Is it possible to awaken love of God without the association of saintly persons?

Love of God is the supremely pure medium for exchanging spiritual reciprocation. Only the hearts of saintly persons are qualified and prone to accept this medium. Nondevotional hearts distract from it. Unless we associate with saintly persons, this medium will not enter our heart. Just as attraction and repulsion are opposites in magnestism, so association with sadhus and nondevotees are opposites. Their association pushes us in opposite directions. Therefore, if we wish to attain love of God, we should associate with saintly persons.
(Hari-nama-cintamani)

16. What is the difference between love of Krsna and love of humanity?

Pure love of God is the root of all varieties of love. Uncivilized living entities experience pure love in a materially perverted state. A Western moralist named Comte instructed his followers to become a little selfless and to endeavor for universal love. Sri Mahaprabhu taught everyone to cultivate pure transcendental love of God. Comte, a materialist, tried to expand the materially perverted form of pure love instead. The living entity finds no benefit in following Comte; his teachings instruct us to give up our iron shackles for gold ones. To relish pure love of God, Mahaprabhu taught the living entities about Sri Radha-Krsna's pastimes. (Sajjana Tosani 2/9)

17. What is the inconceivable influence of love of Krsna?

Love of Krsna is such that it transforms happiness into distress and distress into happiness. (Jaiva Dharma, Chapter 39)

18. What are the eternal rasa-Ma pastimes of Krsna?

What is the nature of pure love?

A giant object attracts a tiny object. The sun, a gigantic object, attracts other planets and satellites toward it, but to remain apart from the sun, the planets and satellites move in a circle. Moreover, the speed and attraction between the planets keeps them in orbit. As we understand things in this perverted world, we should understand things in the spiritual world. The transcendental personality, who enjoys His pastimes in Vrndavana, is the sun of the spiritual world; the living entities are His associates. Lord Krsna attracts the living entities on the principle of love. Because of their independent nature, the living entities try to remain apart from Him. Still, the attraction forcefully pulls the living entities and brings them toward Krsna. Although the tiny living entities are defeated, they circle around the sun, Krsna. This is Krsna's eternal rasa-lild. The companions who belong to His internal potency are particularly close to Him, and the companions who have attained perfection through sadhana are a little distant. Krsna's transcendental pastimes have the nature of pure love.
(Sajjana Tosani 8/9)

19. What are the primary symptoms of pure love?

According to its natural tendency, iron is attracted toward a magnet when it enters the magnetic field. Similarly, the minute spirit souls display their natural inclination toward Krsna, the supreme consciousness, when they are fully Krsna conscious. This inclination toward Krsna is the primary symptom of pure love.
(Sri Manah-siksa, Verse 11)

20. What is the difference between love of God and love for material objects?

The difference between love for matter and love for Krsna is seen when the loving propensity transcends matter and becomes purely inclined toward Krsna. When that propensity is deviated toward material enjoyment, it is love for matter or attachment for material objects. (Sri Mana-siksa, Verse 11)

21. Is conjugal rasa enjoyable for the living entities in the material world?

According to Mahaprabhu, the living entities who have taken birth in the material world should relish the mood of separation, vipralambha-rasa. (Commentary on Siksastaka)

22. Do the devotees who relish the mellows of devotional service respect anything other than the happiness of chanting Krsna's holy name?

yoga-sruty-upapatti-nirjana-vana-dhyanadhva-sambhavita-svarajyam pratipadya nirbhayam ami mukta bhavantu dvija asmdkam tu kadamba-kunja-kuhara-pronmilad-indivara-sreni-syamala-dhama-nama jusatarh janmastu laksavadhi

"Let the twice-born enter the fearless kingdom of yoga, Vedic study, and solitary meditation in the forest. Let them become liberated in that way. As for us, we will spend hundreds of thousands of births chanting the holy name of Lord Krsna, whose splendid dark complexion and yellow garments are like a host of blue lotus flowers blooming in a grove of yellow-flower-bearing kadamba trees."

This verse was spoken by Srlmad Isvara Purl, a dear disciple of Srlmad Madhavendra Purl. In this verse he states that for devotees who can relish the

mellows of devotional service, the happiness of liberation is insignificant. Instead, we derive our happiness from chanting the Lord's holy names, because such happiness is much more intense than the happiness of liberation. There are eight types of yoga, beginning with sitting postures, breathing excercises, and so on. Study of the Vedas in this verse refers to the knowledge of impersonal Brahman contained in the Upanisads. Residing in a solitary place means practicing vanaprastha. Devotees who are devoid of pride in their varnasrama status and who are satisfied by chanting Krsna's holy name do not care if they have to accept millions of births.

23. What is the difference between residing in Vrndavana in the self-realized state and in the perfected state?

Lord Krsna is present in the spiritual abode of Vrndavana as the fresh Cupid. The materialistic poets describe "Cupid" as extremely mundane. Their explanations are full of abominable, lusty topics, and their poems refer only to the attraction of material flesh for material flesh. Being conditioned by maya and identifying the body as the self, the living entities have become subordinate to lust.

When a living entity understands his relationship with Krsna, he resides in the transcendental abode. This state is twofold. When we are self-realized but our contact with matter has not yet been destroyed, spiritual truth is revealed to some extent and we reside in Vrndavana. This state is called svarupa-siddhi. When our relationship with the gross and subtle bodies is completely destroyed by Krsna's will, we actually reside in Vrndavana. This stage is called vastu-siddhi.*

In svarupa-siddhi, we must practice sadhana. At that time, we continue to worship Krsna by chanting the spiritual kdma-gayatri and kama-bija mantras. The all-attractive Krsna, who can enchant even Cupid, attracts everyone—men, women, and all other animate and inanimate beings.
(Commentary on Caitanya-caritamrta Madhya 8.137-138)

24. What is the ultimate goal of life?

What is the first stage of pure devotional service?

Loving devotional service is the ultimate goal of life. In its first stage, pure devotional service appears as santa-bhakti. At this stage there are no feelings of affection toward Krsna.
(Commentary on Caitanya-caritamrta Madhya 8.68)

25. Why is ecstatic love of Krsna the crest jewel of all happiness?

In pursuit of happiness, living entities in the material world follow various processes such as logic and mystic yoga Some kings, seeking happiness, wage war with one another; other people
in search of happiness renounce the material world and go to the forest. Others run after women and wealth, while others study arts and sciences. In pursuit of happiness, some people reject happiness and learn to tolerate life's miseries, while others simply drown themselves in the ocean.

Raising His lotus hands in the air, Lord Nityananda exclaims, "Come, living entities! Give up the troubles of karma and jnana. Since you are endeavoring for happiness, I will give you happiness without asking anything in exchange. In this happiness I will give you, there will be no trouble, loss, or pain. Just chant the name of Gauranga and dance without anxiety. There's nothing equal to the happiness I am offering. That happiness is pure, eternal ecstasy, beyond all illusion!" (Navadvipa-mdhdtmya, Chapter 1)

26. Are a pure soul's ecstatic transformations (such as pranaya or mahabhava) transformations of material nescience?

jivasya nitya-siddhasya sarvam etad anamayam
vikaras cid-gata sasvat kadapi no jadanvitam

Some people say that unless there is oneness between the dtmd and the Paramatma, there will be no pranaya in spiritual affairs. They add that mahabhava is a false acceptance of material feelings as spiritual. Regarding these impure opinions, we say that the living entity's different emotions arising from pranaya are not transformations of material nescience. Rather, they are spiritual emotions.

vaikunthe suddha-cid-dhdmni vildsd nirvikdrakd, dnanddbdhi-tarahgds te sadd dosa-vivarjita

"The pastimes in the pure spiritual abode of Vaikuntha are faultless and are like waves in the ocean of bliss. The word vikdra, transformation, cannot be applied to these pastimes."
(Sri Krsna-samhita, Chapter 1/11-12)

27. Where is the temple of love situated?

The temple of Krsna-prema is situated on the highest peak of Goloka Vrndavana. To reach that peak, we must first cross the fourteen planetary systems of karma-kanda, the Viraja River, and the Brahmaloka of jhdna-kdnda. Then we must rise above Vaikuntha. By gradually giving up attachment to karma and jnana, we become eligible for bhakti. After crossing the various stages of bhakti, we reach the temple door of prema. (Sajjana Tosani 10/10)

28. How did Sri Bhaktivinoda Thakura instruct those who have attained love of God about progress on the devotional path?

O devotees of Krsna! You have surpassed the fourteen gross planetary systems in the material world and attained bhava by following regulative devotional service. Now try to cross the four subtle layers of Hari-dhama, which are

situated above the fourteen planetary systems. Then penetrate the two pure layers of the Viraja, Brahma-dhama and Vaikuntha. Thus you will reach the border of Goloka Vrndavana. There are five brightly shining layers in Goloka: Santa, dasya, sakhya, vatsalya, and madhurya. After reaching madhurya, take the eternally perfect spiritual body of a gopi and enter among the associates of Srimati Lalita in SrimatI Radhika's group. By Sri Rupa-manjarl's mercy, enhance the sthayi-bhava in your own heart with the help of pure, transcendental vibhava and the sdttvika- and vyabhicdri-bhavas. If you are attracted both to chanting the holy names and to someone who understands transcendental mellows, you can easily obtain the treasury of love to the point of mahabhava. In this way, you should make your life successful. After considering your present qualification and becoming detached from your material body, you should earn the highest qualification of constantly drinking the nectar of the holy names.
(Caitanya-siksamrta 111)

29. What is the difference between those who have attained love of God and those who are fully enriched with love of God?

Love of God is the living entity's ultimate goal. When bhava is fully mature, it is called prema. When a living entity makes further advancement and becomes inclined toward Krsna, he gradually attains the temple of love of God. There are thus two stages to love of God; the stage where the devotees have attained love of God and the stage where the devotees are fully absorbed in ecstatic love. Those who have reached the latter stage have nothing more to achieve, because their love for Krsna is uninterrupted. In the former stage, we are simply unalloyed devotees of Krsna; full surrender is our general symptom. (Caitanya-siksamnta 6/3)

30. Who are prema-rudha-bhaktas—devotees fully absorbed in love of God?

While aiming for love of God, swanlike personalities quickly achieve their desired result. They are on the platform of love of God. Very soon, such

devotees become devotees fully absorbed in love of God and are called prema-rudha-paramahamsas, sahaja-paramahamsas, or spontaneous paramahamsas. (Caitanya-siksamrta 6/4)

31. Can the symptoms of love be found anywhere other than irf a pure soul?

Is there any pure love in this material world? Where did the attraction and movement for matter come from?

Both the supreme consciousness and the minute consciousness possess the symptoms of love. Pure love cannot exist anywhere except in a soul. The perverted reflection of pure love is found in the material world, a shadow of the spiritual world. Pure love cannot therefore be found in any material object in this visible world. Attraction and movement, which are perverted forms of pure love, are found here. Because of that perverted nature, all atoms are attracted to one another and are transformed into gross objects. Moveover, being attracted to one another, gross objects come closer to one another. (Sajjana Tosani 8/9)

32. What is prema-vilasa-vivarta, inebriety or confusion in the enjoyment of love?

There are two moods in the enjoyment of love. They are the mood of direct enjoyment and the mood of separation. Without the mood of separation, the mood of direct enjoyment does not become inspired. Disconnection is called separation, and it causes inebriety and confusion in love of God. During separation, the devotee still enjoys, but direct enjoyment is absent because of intense love. When Ramananda Raya sang a song he had composed, Mahaprabhu became overwhelmed by ecstasy and immediately covered Ramananda's mouth with His own hands. The song contained the words Radharani spoke while She was separated from Krsna. This proves that even while experiencing separation, the devotee can still enjoy.
(Commentary on Caitanya-caritamrta Madhya 8.193)

33. What is enjoyment like during separation?

Just as there is enjoyment during loving pastimes, there is enjoyment during separation. In the mood of separation, one becomes particularly confused. The devotee might mistake a tamdla tree for Krsna just as we might mistake a rope for a snake. This confusion comes because of mahabhava, and it brings pleasure. (Commentary on Caitanya-caritamrta Madhya 8.194)

106 Samadhi or Trance

1. What are the various stages of natural samadhi?

When a spirit soul practices natural samadhi, he progressively realizes the following subjects: (1) himself, (2) the insignificance of the self, (3) the supreme shelter, (4) the relationship between the shelter and the sheltered, (5) the beauty of the qualities, activities, and form of the shelter, (6) the relationships among the sheltered, (7) the abode of the shelter and the sheltered, (8) the absolute time factor, (9) the various moods of the sheltered, (10) the eternal pastimes between the shelter and the sheltered, (11) the energies of the shelter, (12) the advancement and degradation of the sheltered by the energies of the shelter, (13) the illusion of the degraded sheltered, (14) the cultivation of devotional service for restoration of the degraded sheltered, and (15) the degraded sheltered regaining their constitutional position through devotional service. These fifteen subjects, as well as other inconceivable truths, are realized in samadhi. (Sri Krsna-samhita Chapter 9/5)

2. What is the difference between the jnani's artificial samadhi and the Vaisnava's absolute samadhi ?

There are two types of samadhi, artificial and absolute. Devotees accept natural samadhi as absolute and fabricated samadhi as artificial regardless of how the jndnis define the two states. Because the soul is spiritual, we naturally possess the qualities of self-knowledge and the knowledge of other objects. Self-knowledge means we can understand ourselves. The quality of knowing other objects allows us to understand them. Since such qualities are constitutional to the living entity, why should we doubt that natural samadhi is absolute? A living entity does not need to take shelter of another instrument in order to understand the supreme object. This samadhi is faultless. (Sri Krsna-samhita Chapter 9 /2)

3. How does the conclusion of devotional service manifest in the deary as' hearts?

samudra-sosanam renor yatha na ghatate kvacit tatha me tattva-nirdeso mudhasya ksudra-cetasa
kintu me hadaye ko 'pi purusa sydmasundara sphuran samadiSat karyam etat tattva-nirupanam

Just as a particle of dust cannot absorb the ocean, a foolish person like me cannot understand truth. Although a living entity is never able to understand truth with his small intelligence, a blackish Personality with a form of pure consciousness has appeared in my heart and engaged me in the work of understanding truth. For this reason I have boldly taken up this work.
(Sri Krsna-samhita Chapter 1.2-3)

107 Self-Realization and the Achievement of Perfection

1. How many types of liberation are there for devotees and what are their characteristics?

There are two kinds of liberation for devotees, svarupa-mukti and vastu-mukti. Liberation personified begins to serve those who, by the strength of devotional

service, have realized their constitutional position in the material world. This state is called svarupa-mukti. When by the mercy of Krsna such devotees give up their bodies, they attain vastu-mukti, ultimate liberation.
(Sri Manah-siksa, Verse 8)

2. When do we achieve dpana-dasd and svarupa-siddh ?

A devotee reaches dpana-dasd when he gradually remembers the Lord's holy name, meditates on the Lord's form, qualities, and pastimes, and absorbs himself in the mellows of Krsna by entering into the Lord's pastimes. In this state he meditates on Krsna's eternal pastimes twenty-four hours a day. When the devotee is fully absorbed in this state, he attains svarupa-siddhi.
(Caitanya-siksamrta 6/4)

3. When do we feel happy to serve Sri Radha Krsna, and when will the Lord's transcendental pastimes manifest in our heart?

In the state of dpana-dasd, from time to time a devotee resides in Vraja in his constitutional position. There is great pleasure in serving Radha-Krsna when we are situated on this level of self-realization. What to speak of such pleasures, we will often see the abode of Vraja and remain there in our constitutional position, relishing the Lord's transcendental pastimes.
(Harinama-cintamani)

4. After crossing dsakti, when do we attain self- realization?

Even though we surpass dsakti, we will remain in contact with matter as long as we possess a subtle body. However, by Krsna's mercy, the subtle body can be

quickly destroyed. Contact with matter is an impediment. As long as this impediment is present, a living entity will not attain vastu-siddhi, ultimate perfection. As soon as we attain prema, however, our constitutional position will awaken and we will become eligible to achieve rasa. (Caitanya-siksamrta 7/1)

5. What is svarupa-siddhi?

What is its relationship with sambandha, abhidheya, and prayojana?

Realization of the Absolute Truth is called svarupa-siddhi. Another name of this is sambandha-jhdna, knowledge of our relationship with the Lord. When knowledge of our relationship with the Lord awakens, we begin to practice abhidheya and cultivate love of God. Then, we can attain prayojana, love of God itself.
{Caitanya-siksamrta 6/4)

6. What state do we attain when we become perfect in devotional service?

There are two kinds of perfection in devotional service, svarupa-siddhi and vastu-siddhi. When we are situated in svarupa-siddhi, we see Goloka in Gokula. When we are situated in vastu-siddhi, we see Gokula in Goloka. (Brahma-samhita 5/2)

7. What is the ultimate goal of karma?

The goal of karma is to become free from fruitive activities; any other goals presented regarding karma have been spoken only to create a taste for fruitive activities.
(Sri Bhdgavatdrka-marici-mala 124)

8. What is vastu-siddhi?

By Krsna's mercy, when we attain a spiritual body after giving up our material body and become an associate in the Lord's Vraja pastimes, we will have achieved vastu-siddhi. This is the ultimate goal of chanting the Lord's holy names. (Caitanya-siksamrta 6/4)

9. What is the meaning of the phrase, "entering into the Lord's eternal pastimes"?

While performing bhajana, we will see Krsna face to face and, by the sudden desire of the Lord, our gross and subtle bodies will be vanquished. As soon as our material body, which is composed of five gross material elements, is destroyed, our subtle body (mind, intelligence, and false ego) will also be destroyed. At that time, our pure spiritual body will manifest and we will begin to serve their Lordships Radha and Krsna in the spiritual abode. This is called "entering into the Lord's eternal pastimes."
(Hari-nama-cintamani)

10. Is it possible to reside in the material world after attaining vastu-siddhi ?

When we attain vastu-siddhi, we can no longer stay in the material world. A devotee then lives only in the transcendental world.
(Sri Bhagavatarka-marici-mala 17/24)

11. What does a mahd-bhdgavata realize when he attains perfection?

When will I beg food from the house of dogeaters and eat? When will I drink water from the Ganges? When will I roll on the ground in the forests near the bank of the Ganges while singing Krsna's names? (Gitamala, Song 1)

12. How does a loving devotee feel separation from Sri Radha, who is his life and soul?

If I give up Sri Radhika's lotus feet for even a moment, I fall unconscious. For Radhika's sake I am prepared to die hundreds of times. I have no problem tolerating such distress.
(Gitamala, Song 10)

13. What is the mentality of a servant of Sri Radha?

I cannot tolerate Sri Radhika's distress, caused by Her separation from Krsna. My only happiness is to see Radha and Krsna together. To accomplish this, I can even give up my life.
(Gitamala, Song lO)

14. What does Sri Bhaktivinoda say regarding partiality to Sri Radhika?

Let anyone give up the side of Radha and live as they want. Always remaining partial to Radhika, I will never look at the face of such people.
(Gitamala, Song 9)

15. What is the symptom of svarasiki-siddhi ?

The supremely chaste and restless gopis of Vraja are the treasury of svdrasikl-siddhi. The meditation of yogis and the knowledge of impersonalists cannot reach that stage. On such a platform, one can directly see the Lord during His midday pastimes. O servants of the lotus feet of Radha! Please engage me in appropriate service to Sri Radha according to the moment's need. (Gitamala, Song 6)

16. What does those who follow in the footsteps of Sri Rupa desire as their perfection?

When will this maidservant achieve perfection and live on the banks of Sri Radha-kunda, giving up her previous memories and constantly serving the lotus feet of Sri Radha and Krsna?
(Gitamala, Song 8)

17. What are the characteristics of those who serve Sri Radha?

You are a maidservant of Radhika. Therefore, you should not independently serve Krsna without Her permission. Even though you display equal affection toward both Radha and Krsna, you should endeavor more for the loving service of Radhika than for the loving service of Krsna. This is called seva. Your service is to serve Sri Radha twenty-four hours a day.
(Jaiva Dharma, Chapter 39)

18. What does it mean to take birth in the house of a cowherd of Vraja?

Some Vaisnava authors have explained that svarupa-siddhi means to take birth in the house of a cowherd in Vraja even before the practitioner completes his sadhana. This is correct. Thus a Vaisnava attains second birth before vastu-siddhi. The devotee's attainment ofagopl form is the complete attainment of his pure second birth, dpana-dasd. When a practitioner's body, which is made of material qualities, is destroyed, then he progresses from svarupa-siddhi and achieves vastu-siddhi. (Caitanya-siksamrta 6/5)

19. How much respect does a pure devotee give to the Lord's abode and the service of the Lord's devotees?

When will I offer my respectful obeisances at the feet of the residents of the dhdma and beg their mercy? When will I wander like a mendicant after smearing the dust from the feet of the Vaisnavas on my body? {Gitdmdld, Song 1)

20. Does a pure devotee differentiate between Gaura- mandala and Vraja-mandala?

When will I attain service to Sri Radha? When will I stop making a distinction between Gaura-mandala and Vraja-mandala and thus become a resident of Vraja? At that time, the dhdma's actual form will manifest before my eyes and I will become Sri Radha's maidservant.
{Gitdmdld, Song 1)

108 Benedictions for the Whole World

1. How will the world truly be benefited?

Is Sri Bhaktivinoda Thakura's heartiest desire to benefit the entire world beyond understanding?

We are completely indifferent to the advancement and deterioration of our material situation, but we are naturally busy for the advancement of the living entity's spiritual life. We are even ready to throw the happiness of our life in the water to benefit our brothers. The primary engagement of Vaisnavas is to deliver their fallen brothers from the well of material existence. The more the Vaisnava's family expands, the more the atheist's family diminishes. This is the natural law of the universe. Let the love and devotion of all living entities flow toward the unlimited Supreme Lord. Let Vaisnava principles, which are the source of happiness, gradually spread from one end of the universe to the other. Let the hearts of those who are averse to the Lord melt with love of God. By the Lord's mercy, the association of devotees, and the influence of devotional service, let third-class people become first-class and take shelter of pure ecstatic love. Let the exalted madhyama-adhikdris renounce their doubts and their cultivation of knowledge and establish themselves in the science of love. Let the whole universe echo with the sound of the congregational chanting of the holy names of Hari. (Sri Krsna-samhita, Introduction)

2. Did Srila Thakura Bhaktivinoda have a strong desire to preach the holy names of Hari all over the world and to thus fulfill Sri Caitanya Mahaprabhu's mission?

Alas! When will that day come when the fortunate people of England, France, Russia, and America constantly and congregationally chant the names of Hari and glorify the names of Sri Caitanya Mahaprabhu, holding flags, mrdarigas, and karatalas in their hands? Alas! When will that day come when the white Western devotees stretch up their hands and, while chanting "Jaya Sri Sacinandana ki jaya," embrace the devotees of our country as brothers? When will that day come when they say, "O Vaisnava brothers! We have taken shelter of the lotus feet of Sri Caitanyadeva, who is the ocean of love. Now please embrace us!" When will that day come when pure transcendental love for the Vaisnavas is the only occupation of all living entities and, as the rivers mix into the ocean, all insignificant religions mix into the unlimited Vaisnava religion? (Sajjana Tosani 4/3)

3. Did Srila Thakura Bhaktivinoda appeal to all Vaisnavas and saintly persons to preach Mahaprabhu's sahkirtana-dharma all over the world?

O pure devotees! Vaisnava-dharma, preached by Sri Gauranga, is the supreme treasury of all living entities. The religious principles that are being preached with pomp in every country are incomplete and full of faults. When those religious principles diminish and hide inside their fort, supreme religious principles will come forward and be spread all over the world. That happiest moment has arrived! Now everyone should encourage the preaching of Sri Nama Hatta with determination. All the hawkers, the devotees of Gauranga, should carry the merchandise of the pure holy names on their heads. They should preach in India and the rest of the world about the purifying holy names of Hari and the topics of our beloved Sri Gauranga. {Visnupriya Palll magazine)

4. How did Sri Thakura Bhaktivinoda start preaching through Sri Nama Hatta and how did he desire its future success?

The preaching work of Sri Nama Hatta has begun. Godruma which is one of the nine island of Navadvlpa, is the ideal and original place of Nama Hatta. At that place, a few Vaisnavas who are attached to the chanting of the holy names of Hari are arranging the preaching work of Nama Hatta. Those who are preaching the Lord's holy names by establishing an asrama in a remote village or in the city are the shopkeepers of the holy names. Those who are preaching the holy names village to village, carrying the merchandise of the holy names on their heads, are the hawkers of the holy names. In a brochure about Godruma, names of a few servants of Nama Hatta have been published. Perhaps Srlmad Gauranga Prabhu, Who delivered the entire universe, desires to award the pure holy names to the people of the whole world. We hope that within a short time, Vaisnava-dharma, preached by Sriman Mahaprabhu, will purify the sinful Western countries. {Visnupriya Palli magazine)

5. What prediction was made by a mahdjana to indicate that the Hari's holy names would be glorified all over the world?

Those who selflessly preach the Lord's holy names will be worshipable everywhere. There is no doubt that the spiritual effulgence of the pure holy names will soon dissipate the darkness of false argument. We hope that very soon the Nama Hatta program will expand in a huge way. The positions and titles that have entered into the Sri Gauranga-sampradaya will soon be destroyed, and ultimately the victory flag of the pure holy names will continue to soar in the Eastern and Western countries. (Visnupriyd Palli magazine)

6. What is the sign that Sri Caitanya's mission will spread all over the world in the near future?

The Vaisnavas will be glad to hear that a Muslim from the District of Noyakhali took shelter of Vaisnava-dharma after careful consideration. On the strength of great piety, that saintly person has attained such a reward. I hope that by the mercy of Sri Mahaprabhu all Muslims and mlecchas will soon accept this pure Vaisnava religion. There is no doubt that the use of mrdangas, karatalas, and kirtana melodies are forcefully entering other religions, and soon Sri Caitanya's mission will spread all over the world.
(Sajjana Tosani 2/9)

7. Is there any indication that Sriman Mahaprabhu's prediction will soon become successful?

The signs that the unique supreme religious principle, congregational chanting of Hari's holy names, will soon be preached all over the world are seen everywhere. Christians have started to relish chanting the holy names accompanied by mrdangas and karatalas. Soon they will take Sri Caitanyadeva's mrdangas and

karatalas to countries like England. They will realize that Sri Krsna is the Supreme Brahman, the greatest of all. The Lord's holy names are unlimitedly glorious, and simply by the Vaisnavas' mercy we make spiritual advancement. The Christians will sing, "The two brothers Gaura and Nitai have come. By seeing Them, the eyes become fully satisfied." They will dance, accompanied by mrdangas and karatalas. Moreover, Christians who are striving for liberation are also establishing the supremacy of sanklrtana in some way or other. After seeing all these signs, we hope that the time has come for everyone to follow Sri Caitanya Mahaprabhu's order. Although kirtana has not manifest in other sampradayas in a completely pure state, there is no doubt that within a short time, Sriman Mahaprabhu's prediction will bear fruit. Nothing becomes pure immediately. In the beginning, kirtana appears with contamination, then gradually becomes completely pure.
{Sajjana Tosani 4/3)

8. In what religion is pure brotherhood possible?

Singing the transcendental qualities of the Supreme Lord and establishing brotherhood with everyone based on love for God is the pure religious principle. Gradually, when the offensive portions of the established religions are destroyed, there will no be no more differences in the bhajana performed by the various sampradayas nor any quarrel between them. Then as brothers, the people of all varnas, castes, and countries will spontaneously chant the holy names of the Supreme Lord together. At that time, no one will hate anyone or consider others dogeaters; nor will anyone be overwhelmed by the pride of high birth. The living entities will not forget the principle of natural brotherhood.

Taking a pitcher filled with the mellows of love of God, Haridasa will then pour nectar into Srlvasa's mouth, and Srlvasa, after smearing the dust from Haridasa's feet on his body, will spontaneously dance while chanting, "O Caitanya! O Nityananda." (Sajjana Tosani 4/3)

9. How did Sri Bhaktivinoda pray to the Supreme Lord for the welfare of the entire world?

O God! Reveal Thy most valuable truths to all so that "Your own" may not be numbered among the fanatics and the crazed, and the whole of mankind may be accepted as "Your own."
(To Love God, Journal of Tajpur, August 25, 1871)

10. How does the Supreme Lord call the devotees who have attained love of God?

I have carefully saved this storehouse of rasa for you. You alone are qualified for this. Do not worry or lament, because you have attained immortality. You have broken all shackles for Me. I can never repay the debt of your love. (Caitanya-siksamrta, Conclusion)

Appendix

Putana

An essay by Srila Bhaktisiddhanta Sarasvati Thakura, printed in the January 1932 edition of The Harmonist.

The first act of infant Krsna that the Bhagavatam records is the slaying of the Putana demon. The divine sage Narada Muni had just informed King Kamsa that his would-be slayer, Krsna, had recently been born, so Kamsa deputed Putana to kill all the newborn babies in Vraja. In the meantime, Sri Krsna had been born in Kamsa's prison, and on the night of His advent, conveyed by His father Vasudeva to the house of His foster parents, Nanda and Yasoda in Vraja. The iron chains, bolts, and locks of the barred prison gates had opened of their own accord when Vasudeva took Krsna in his arms, and the prison guards failed to detect Vasudeva's movements. On his way to Vraja, Vasudeva had carried Krsna across the flooded Yamuna River, the waters of which had been lashed into a fury by the tempestuous weather of that moonless night. Still, Vasudeva waded through the deepest waters even though they had become yawning whirlpools at

the tempest's fury. Vasudeva was then able to return to his cell with Yasoda's newborn daughter. He had exchanged the babies without Yasoda realizing.

Upon his return, however, the presence of Yasoda's daughter was duly reported to King Kamsa as Devakl's dreaded eighth issue. The king rushed to the prison cell upon receipt of this long-awaited news, the anticipation of which had caused him many sleepless nights. At first he was willing to spare the baby's life, because the prophecy had definitely specified that DevakT's eighth child—the child who would kill him—would be male. But then he decided to relieve himself of all possible doubt by putting the newborn girl to death. However, as King Kamsa was about to dash the baby on a rock, she slipped from his grip and disclosed that she was the Godhead's deluding energy. She remained visible for a short time mid-sky, assured the king that his future slayer had indeed been born, and dissuaded him from thinking that his fruitless attempts to avoid his fate by cruelly murdering innocent infants would be effective. After saying this, Mahamaya disappeared from the astounded king's vision.

Narada subsequently informed Kamsa that his future slayer must have been born among the denizens of Vraja, and that if he was mindful of his safety, he would lose no time in nipping the danger in the bud. The bloodthirsty coward relished this advice, and he accordingly deputed Putana to stealthily kill all the newborn infants in the surrounding countryside. Accordingly, the Putana demon appeared in Vraja, presenting herself at Yasoda's home during Nanda's absence. (Nanda was in Mathura paying his required tribute to King Kamsa.) Putana had assumed the form of a most beautiful mother with a most benign aspect. She approached the couch where Yasoda had put infant Krsna to sleep. Yasoda noticed the unknown woman as she entered the house, but did not suspect foul play. Instead, she watched the newcomer without anxiety as she made her way to the baby's couch, took Him in her arms, and offered Him her breast to suck. Putana's nipples had been tipped with the deadliest poison. Infant Krsna was aware of the demon's intention and took hold of the monster's breast with His supple arms. The infant's grip was so severe that it drove Putana to despair for her life. She convulsed with the mortal agony of the pressure of Krsna's little hands. Krsna then applied His lips to Putana's breast and in an instant, sucked out her life. The terrible monster, bellowing with pain, was compelled to disclose her huge, loathsome demoniac form as she fell lifeless to the ground, covering a long distance of it with her hideous carcass, infant Krsna still clinging to her poisoned nipple.

The first act of the milkmaids who, with Yasoda, rushed to the spot was to snatch Krsna from the terrible demon's breast. Then they marveled at how the baby had escaped unhurt from such a demon's clutches. They attributed His safety to the gods' mercy, because the gods are especially kind to the helpless. The frightened milkmaids then invoked the help of all the gods and goddesses, begging them to continue to protect infant Krsna. Meanwhile, Putana was saved by her service to Krsna— for having offered Him her poisoned breast to suck. The author of the Bhagavatam is careful to mention that the demon's good fortune equaled Yasoda's in that Krsna had suckled from her breast. Putana, therefore, attained to the eternal status of the Supreme Lord's foster mothers in the absolute realm. The above Bhagavatam narrative embodies a most important moral for those seeking the Absolute, but before offering the textual interpretation favored by the previous acaryas, I would like to draw the reader's attention to certain possible misconceptions regarding the nature of the interpretation about to be offered. There is a class of persons who insist on the texts being taken in their literal, worldly sense. Interpreters have used much ingenuity to extract meanings that satisfy the empiric judgment of those working by the literal method. Their arguments are not unintelligible. As revealed literature is to be regarded as containing information of the Absolute, the language used to express it should be regarded as part and parcel of the text's meaning. From this conclusion, literal interpreters make a wrong inference: they think it should be possible for the conditioned soul to ascertain the real meaning of scripture by sticking to the lexicographical sense of its wording. However, the lexicographical sense is inapplicable to the subject, which is transcendental. Rather, the words possess a double meaning. The lexicographic meaning refers to this world's entities and is therefore inapplicable to the case. The conditioned souls' gross senses and mind cannot access the esoteric meaning. This is a great and insuperable difficulty. The literal interpreters who follow the lexicographical meaning err grievously when they overlook this all-important consideration.

The transcendental meaning of the words cannot be conveyed to the conditioned soul's senses as long as the conditioned soul does not agree to listen submissively to the transcendental sound spoken by a pure devotee. There is a definite line of succession of bona fide teachers of the truth. Hypocrites and atheists, who do not want to serve Godhead, cannot recognize bona fide acaryas. Sooner or later, though, a real spiritual seeker will find and recognize a bona fide teacher. Before finding such a teacher to enlighten him, however, a spiritual candidate should concentrate on self-examination. In this way he will not harbor any lurking traces of insincerity. The sddhu's words are also available, by his

causeless mercy, to help such candidates discover their own insincerity. It is by overlooking or deliberately neglecting this preliminary training to understand transcendental meaning that the literal interpreters fail to understand the need to never deviate from the explanations offered by self-realized souls. It is only to such souls that the transcendental meanings are available. Some empiricists, while following the lexicographical and syntactical method of literal interpretation, do not hesitate to read their own meanings into the texts, imagining that the scriptures are the product of human reason and therefore subject to error. They see the scriptures as fit to be corrected by the equally erring caprices of other hypothetical thinkers. On what do they base this view? They say that allegations of error can neither be proven nor disproven. They are thus disposed to think that the acaryas' interpretations are not scrupulously faithful to the text; then offer allegorical explanations to support their own sectarian views. I list these possible misunderstandings in order to attract the reader's attention to the importance of the following interpretation of the Putana narrative. It is based on the exposition of previous acaryas and was originally spoken by a bona fide teacher of the Absolute. I do not offer this interpretation as a literal, lexicographical explanation nor as an allegory created to satisfy what people feel they know about the race's history.

Sri Krsna manifests His eternal birth in the pure cognitive essence of the serving soul, who is located above all mundane limitations. King Kamsa is the typical aggressive empiricist. He is ever on the lookout for the Truth's appearance, because he wishes to suppress the Truth before He has time to grow up. I am not exaggerating the real purpose and understanding of the usual empiricist's position. The materialist has a natural repugnance for the transcendental. He is disposed to think that faith in the incomprehensible is the parent of dogmatism and hypocrisy in the guise of religion. He is also equally under the delusion that there is and can be no real dividing line between matter and spirit. His delusions are strengthened by reading scriptural interpretations presented by those who are of like-minded with himself. This includes all lexicographic interpreters. Kamsa upholds the lexicographical interpretation as the real scientific explanation of scripture and one that is perfectly in keeping with his dread of and aversion for the transcendental. Kamsa employs these lexicographical interpreters in suppressing the first suspected appearance of any genuine faith in the transcendental.

King Kamsa knows that if faith in the transcendental were allowed to grow, it would upset his empiric prospects. There are historical grounds for such a

misgiving. If the empiric domination is to be preserved intact, it is necessary to immediately put down the transcendental heresy the moment it threatens to appear. Acting on this traditional fear, King Kamsa is quick to take the scientific precaution of deputing empiric scriptural teachers, backed by dictionary, grammar, and all their empiric subtleties, to put down, by specious arguments based on hypotheses, the true interpretation of eternal religion revealed by the scriptures. Kamsa strongly believes that empiricism can effectively defeat faith in the transcendental if prompt and decisive measures are adopted at the outset. He attributes the past failures of atheism to the neglect of such measures before the theistic fallacy had time to spread among the fanatical masses. But Kamsa counts without his host. When Krsna is born, He is able to upset all sinister designs against those whom He has apprised of His advent. The apparently causeless faith displayed by persons irrespective of age, sex, or condition may confound all rabid empiricists who are on principle averse to the Absolute Truth. Why are they so averse? Because His appearance is utterly incompatible with the domination of empiricism. But no adverse attempt of the empiricists, whose rule seems till then perfectly well-established over the minds of the world's deluded souls, can dissuade anyone from exclusively following the Truth when the Truth appears to take birth in the pure cognitive essence of his soul.

Putana is the slayer of infants. When a baby emerges from its mother's womb, it at once falls into the clutches of pseudo religious teachers. These teachers are successful in forestalling the good preceptor's attempts, whose help atheists never seek when they baptize their children. All the world's established churches ensure this by the arrangements they make. They have been successful only in supplying watchful Putanas to effect the spiritual destruction of persons from the moment of birth, with the cooperation of their worldly parents. No human contrivance can prevent these Putanas from possessing the pulpits. This is because most people in this world are disposed toward atheism. The church with the best chance to survive in this damned world is the atheistic church that functions under the convenient guise of theism. The churches have always proven the staunchest upholders of the grossest forms of worldliness, from which even the worst of non-ecclesiastical criminals are found to recoil.

It is not from any deliberate opposition to the ordained clergy that I make these observations. The original purpose of the world's established churches may not have always been objectionable, but no stable religious arrangement for instructing the masses has yet been successful. The Supreme Lord Sri Krsna Caitanya, in pursuance of scriptural teachings, enjoins the absence of

conventionalism among teachers of the eternal religion. It does not follow that mechanically adopting an unconventional life will make one a fit religious teacher. Regulation is necessary if one wishes to control the conditioned souls' inherent worldliness, but no mechanical regulation has ever succeeded for such a purpose. The mere pursuit of fixed doctrines and liturgies cannot hold a person to the true spirit of doctrine or liturgy. The bona fide religious teacher, however, is neither a product nor the proponent of any mechanical system. In his hands, no system can degenerate into a lifeless arrangement.

The idea of an intelligibly organized church indeed marks the close of the living spiritual movement. The great ecclesiastical establishments are the dykes and dams to retain a current that cannot be held by such contrivances. They indeed indicate the masses' desire to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bona fide spiritual teacher. The world's people understand preventive systems, but they have no idea of the unprevented positive eternal life. Neither can there be any earthly contrivance among the people to permanently preserve life on this mundane plane.

Those who are disposed, therefore, to look forward to improvement of the worldly state in a mundane sense from the worldly success of any really spiritual movement are greatly mistaken. It is these worldly aspirants who become the patrons of the mischievous race of pseudo religious teachers, the Putanas, whose congenial function is to stifle the theistic disposition the moment they suspect its appearance. But the real theistic disposition can never be stifled even by the Putanas' efforts. The Putanas have power only over atheists, and it is for these willing victims that they perform their salutary task.

As soon as the theistic disposition makes its appearance in the pure cognitive essence of the awakened soul, the Putanas are decisively silenced at the earliest stage of their encounter with newborn Krsna. The would-be slayer is herself slain. This is how the negative service the Putanas unwittingly render to theists is rewarded: all their hypocritical demonstrations are strangled. But Putana does not like to receive her reward, because it involves the total destruction of her wrong personality. Neither does King Kamsa like to lose the service of his most trusted agents. The effective silencing of the whole race of pseudo religious teachers is the first clear indication of the appearance of the Absolute on the mundane plane. The bona fide teacher of the Absolute heralds Krsna's advent by his uncompromising campaign against pseudo teachers of religion.